11

# REPORT

OF THE

# SUPERINTENDENT, ARCHÆOLOGICAL SURVEY BURMA

**For the year ending 31st March 1913**

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# TABLE OF CONTENTS.

REPORT OF THE SUPERINTENDENT, ARCHÆOLOGICAL SURVEY, BURMA, FOR THE YEAR ENDING 31ST MARCH 1913.

## FIRST PART.

### SECTION I.


| | PARA(S). | PAGE |
|---|---|---|
| Programme for the past year and action taken with regard to it ... ... ... | 1—3 | 1 |
| Programme for ensuing year ... ... ... ... ... ... | 4 | 2 |
| Guide Books ... ... ... ... ... ... ... | 5 | *ib.* |


### SECTION II.


| | | |
|---|---|---|
| Tours and localities visited ... ... ... ... ... ... | 6 | 3 |
| Mr. Taw Sein Ko's visit to Kyauksè ... ... ... .. .. | 7 | *ib.* |
| My visit to Pagan, Hmawza and Pegu ... ... ... ... ... | 8 | *ib.* |


### SECTION III.


| | | |
|---|---|---|
| Reorganization of the establishment of Pagoda Durwans at Pagan ... ... ... | 9 | 4 |
| Proposal to reduce by 58, the number of pagodas conserved and protected by Government at Pagan. | 10 | 5 |
| Proposal to remove four pagodas from the list of monuments conserved by Government in the Kyauksè District. | 11 | *ib.* |
| Proposal for the conservation of the Eastern Petleik Pagoda, Pagan ... ... | 12 | 6 |
| Private enterprise in conservation ... ... ... ... ... ... | 13 | *ib.* |
| Proposals for excavation : action taken on Dr. Vogel's Note ... ... ... | 14 | *ib.* |
| Proposed excavations at Twante ... ... ... ... ... | 15 | 7 |
| Inspection by Public Works Department Officers ... ... ... ... | 16 | *ib.* |
| Inspection by the Superintendent, Archæological Survey .... ... ... ... | 17 | *ib.* |
| Preservation of wooden architecture at Myohaung ... ... ... ... | 18 | *ib.* |
| Use of acids for the destruction of plants ... ... ... ... ... | 19 | 8 |
| Muriatic acid for removing whitewash ... ... ... ... ... | 20 | *ib.* |


### SECTION IV.


| | | |
|---|---|---|
| The list of archæological remains in Burma completed ... ... ... | 21 | *ib.* |
| Action taken under the Ancient Monuments Preservation Act ... .. ... | 22 | *ib.* |
| Unauthorized excavations at Ava and digging into King Mindon's tomb, Mandalay ... | 23 | 9 |


### SECTION V.


| | | |
|---|---|---|
| Excavations made during the cold season, 1912-13 ... ... ... ... | 24 | *ib.* |
| Excavations at Hmawza ... ... ... ... ... ... ... | 25 | *ib.* |
| Excavations at Pagan ... ... ... .. ... ... ... | 26 | 10 |


### SECTION VI.


| | | |
|---|---|---|
| Sanctioned programme of archæological works for 1912-13 ... ... ... | 27 | *ib.* |
| Programme of works proposed for 1913-14 ... ... ... ... ... | 28 | 11 |


### SECTION VII.


| | | |
|---|---|---|
| Leave of Mr. Taw Sein Ko ... ... .. ... ... ... | 29 | 12 |
| Service of Subordinates ... ... ... ... ... ... ... | 30 | *ib.* |
| Archæological Scholarship ... ... ... ... ... ... ... | 31 | *ib.* |

## SECOND PART.

### Section I.


| | Para (s). | Page |
|---|---|---|
| Special repairs to the Sangyaung and Taiktaw Monasteries, Mandalay ... ... | 32 | 13 |
| Special repairs to the Nathlaunggyaung, Pagan ... ... ... ... | 33 | *ib.* |
| Conservation at Hmawza ... ... ... ... ... ... | 34 | *ib.* |
| Excavations at the Eastern Petleik Pagoda and the Shwesandaw Pagoda, Pagan ... | 35 | *ib.* |
| Excavations at Hmawza ... ... ... ... ... ... | 36 | *ib.* |
| Discovery of four inscriptions in Pyu ... ... ... ... ... | 37 | 14 |
| The present state of Pyu epigraphy ... ... ... ... ... | 38 | 15 |
| Linguistic and ethnological position of the Pyu ... ... ... ... | 39 | *ib.* |
| Terra cotta tablet with Sanskrit legend from Hmawza ... ... ... ... | 40 | 16 |
| Copper funeral urn found at Hmawza ... ... ... ... ... | 41 | *ib.* |


### Section II.


| | | |
|---|---|---|
| Publication of Talaing inscriptions ... ... ... ... ... | 42 | 17 |
| Original inscriptions collected by King Bodawpaya ... ... ... ... | 43 | *ib.* |
| Importance of votive tablets in Burma ... ... ... ... ... | 44 | *ib.* |
| Present state of epigraphy in Burma ... ... ... ... ... | 45 | 18 |
| The *Ari* of Burma ... ... ... ... ... ... ... | 46 | *ib.* |
| Çaivaism and Vaiṣṇavism at Pagan ... ... ... ... ... | 47 | 19 |
| Numismatics ... ... ... ... ... ... ... | 48 | 20 |
| Reports on special subjects submitted to the Director-General of Archæology ... ... | 49 | *ib.* |
| Burmese Kammavâcā at Madras ... ... ... ... ... ... | 50 | 23 |
| Relics found at Kanhla ... ... ... ... ... ... | 51 | *ib.* |
| Finds at Pagan ... ... ... ... ... ... ... | 52 | *ib.* |
| Finds at Hmawbi ... ... ... ... ... ... ... | 53 | 24 |
| An inscription at Shwegu ... ... ... ... ... ... | 54 | *ib.* |
| Votive tablets at Twante ... ... ... ... ... ... | 55 | *ib.* |
| Stone elephant at Kyauksè ... ... ... ... ... ... | 56 | *ib.* |
| Brass plate with cipher at Zathabyin ... ... ... ... ... | 57 | *ib.* |
| Inscription at Gangaywama ... ... ... ... ... ... | 58 | 25 |
| Five copper labels with inscribed titles found at Ava ... ... ... ... | 59 | *ib.* |
| Two votive tablets found in the caves near Moulmein ... ... ... ... | 60 | *ib.* |
| Burmese trophy in Ayr ... ... ... ... ... ... ... | 61 | *ib.* |
| Portuguese inscription on a tomb-stone at Syriam ... ... ... ... | 62 | 26 |

# RESOLUTION

ON THE

# REPORT OF THE SUPERINTENDENT, ARCHÆOLOGICAL SURVEY, BURMA,

## FOR THE YEAR 1912-13.

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Extract from the Proceedings of the Government of Burma in the General Department,—No. 2A.-28, dated the 5th August 1913.

READ—

Report of the Superintendent, Archæological Survey, Burma, for the year 1912-13.

RESOLUTION.—Good progress was made in carrying out the sanctioned programme for the year 1912-13, and the Lieutenant-Governor is glad to learn that the classified lists of the more important monuments of antiquarian or archæological interest in Burma, on which special stress was laid in the Resolution on last year's Report, are now almost complete. The letter-press in connection with the architectural survey of the Palace buildings at Mandalay is in hand, and the whole of this work is expected to be completed during the current year. The examination and excavation of Yathemyo at Pegu had to be postponed as the Superintendent could not find time to attend to it, and the work has been included in the sanctioned programme for 1913-14. The Lieutenant-Governor has also sanctioned a proposal that Mr. J. A. Stewart, I.C.S., should undertake tentative explorations and excavations in the neighbourhood of Pegu in the cold weather of 1913-14 under the guidance and supervision of the Superintendent of the Archæological Survey. It is hoped that the results of Mr. Stewart's labours will afford a useful indication of the lines on which work should proceed in this area, which is rich in relics of the Talaing epoch. It has been decided to take steps to perpetuate, both by photographs and by traced copies coloured according to the originals, all the frescoes which are now extant at Pagan or elsewhere in Burma, so that these interesting relics may not be allowed to disappear without record. Guide-books for the use of visitors to Pagan and the Palace at Mandalay are under preparation. Including the contribution received from Imperial funds, the total expenditure on the Archæological Survey of the Province in 1912-13 amounted to Rs. 25,072.

2. The discovery of a stone urn at Hmawza, with a line of inscription in the Pyu language, led to a continuation of the excavations at this site, with the result that two more urns were found, both of which contained inscriptions. Estampages and photographs of these inscriptions have been sent to Mr. C. O. Blagden, but the result is not yet known. These bring the total number of Pyu epigraphs available for study up to twelve, and it is to be hoped that their decipherment will throw some light on the history of a race of which almost nothing is at present known except that it belonged to the Tibeto-Burman family. The excavation

round the Eastern Petleik and Shwe-san-daw Pagodas at Pagan was continued in 1912-13, and a number of plaques were unearthed round the base of the former. There is a rich field in Burma for epigraphical work, but very little has hitherto been done in this direction; and Burma is described in the Report as being in this respect the most backward country in the Far East. The Lieutenant-Governor agrees with the Superintendent that the time has now come to remove this reproach, and has decided to recommend the appointment of a Government Epigraphist for Burma. His Honour has also decided to propose certain alterations in the terms of the archæological scholarship, which will, it is hoped, render the scholarship more attractive to Burmese students.

3. The Lieutenant-Governor's thanks are due to Mr. C. Duroiselle for his administration of the Archæological Department in Burma since he assumed charge in August 1912. His Honour very highly appreciates the zeal and scholarship which render Mr. Duroiselle well qualified for the charge of the ancient monuments of Burma.

By order of the Lieutenant-Governor of Burma

W. F. RICE,
*Chief Secy. to the Govt. of Burma.*

# REPORT

OF THE

# SUPERINTENDENT, ARCHÆOLOGICAL SURVEY, BURMA,

**For the year ending 31st March 1913.**

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## FIRST PART.

### SECTION I.

*Office work giving details of programme carried out and of programme proposed for ensuing year.*

Programme for the past year and action taken with regard to it.

1. The programme for 1912-13 consisted of the following items :—

(i) the continuation of the Architectural Survey of the Palace buildings, Mandalay ;

(ii) the continuation of the preparation of a list of antiquarian remains in Burma ;

(iii) the examination and excavation of Yathemyo at Pegu ;

(iv) the continuation of an account of the archæological buildings at Pagan, which are maintained by the Public Works Department ;

(v) the compilation of a monograph on the terra-cotta plaques with Jataka scenes from the Petleik Pagoda, Pagan ; and

(vi) the excavation of the prehistoric sites of Yathemyo near Prome.

2. I took over charge of the duties of the Superintendent, Archæological Survey, on 1st August 1912, from Mr. Taw Sein Ko who had applied for long leave. Mr. Taw Sein Ko had taken upon himself to complete, during his leave, items (ii) and (v) of the above programme ; item (ii) he completed during the early part of March 1913 ; this list of antiquarian remains comprises all the seven Divisions of Burma, in the following order :—

Mandalay, Sagaing, Meiktila, Minbu, Pegu, Irrawaddy and Tenasserim ; the list of antiquities in Arakan had been compiled formerly by the late Dr. Forchhammer, and, in order to bring it up to date Mr. Taw Sein Ko has requested the Deputy Commissioners of Akyab and Sandoway to furnish certain information regarding the custody and protection of the monuments borne on this list. As for item (v), the monograph on the plaques of the Eastern and Western Petleik Pagodas, he asked me to take it over from him, and it was agreed I should work at those plaques in addition to the other items.

*Item (i)*—Much historical and other data indispensable for the compilation of the Architectural Survey of the Palace buildings at Mandalay had still to be collected when I took over charge. I continued therefore to collect materials, the plans and drawings having been completed some time previously ; the letter-press is now in hand, and the whole work will probably be completed before the end of the ensuing official year.

*Item* (*iii*)—I found it impossible to spare the necessary time for the examination of and excavations at the old site of Yathemyo at Pegu, as this would have entailed much delay in the collection of materials for the Architectural Survey of the Palace, the monographs on the terra-cotta plaques of the Petleik Pagoda and the monograph on the thirty-five principal monuments at Pagan. As there is no danger of the objects of archæological interest which may be buried at this ancient site disappearing, I decided to postpone excavations at Pegu until the cold season of next official year; I deemed it, moreover, more important to get through the literary work now in hand.

*Item* (*iv*)—I have continued collecting materials for historical and descriptive monographs on the thirty-five principal buildings at Pagan; the work is now well advanced. Of these buildings, the Ananda is the most celebrated as well as the most interesting, owing to the beautiful stone carvings in its corridors and the 1,200 green glazed plaques which adorn its several terraces, the greater number of which contain inscriptions in old Talaing. The first of this series of monographs will consequently be that on the Ananda Temple; it is hoped that the first part of it, containing the historical account of the building and an explanation of the stone sculptures within the corridors, with illustrations, will be completed within the official year 1913-14. The second part of this monograph will consist of a description and explanation of the plaques illustrating the Ten Great Jatakas (or Mahānipāta, Volume VI of Fausboll's edition of the Jatakas) with inscriptions in old Talaing; I had all these plaques, 400 odd in number, photographed during my last visit at Pagan. The letter-press for this second part will necessarily take some time to complete.

*Item* (*v*)—All the photographs and drawings necessary for the completion of the monograph on the plaques of the Eastern and Western Petleik Pagodas had not yet been taken on my taking over charge; the collection is now complete; the monograph will probably be completed within the official year 1913-14.

*Item* (*vi*)—The Pyu inscriptions found during the last two or three years at old Prome are of the greatest historical importance, constituting, as they do, the only reliable written documents left to us of an old people now disappeared from among the nations; unfortunately, though deciphered, they have not yet been read, more being required for settling the meaning of the words; I therefore continued excavations at Hmawza, old Prome, and found four new documents. A detailed account of these excavations will be found in Section V.

3. The above may be summed up as follows:—

(*a*) Item (ii) of the programme is now completed.

(*b*) Items (i) and (v) are in hand and will be completed within the official year 1913-14.

(*c*) There is a probability of the first part of the monograph on the Ananda Temple being also completed during the year 1913-14.

Programme for ensuing year.

4. The following programme for the ensuing year has been sanctioned by the Local Government:—

(i) The completion of the Architectural Survey of the Mandalay Palace.

(ii) The compilation of the monograph on the terra-cotta plaques with jataka scenes from the Petleik Pagoda, Pagan.

(iii) The writing of the first part of the monograph on the Ananda Temple: Historical account of the temple and description of the stone sculptures within the corridors.

(iv) Examination and excavation of: (i) Yathemyo, Pegu; (ii) Twante.

Guide Books.

5. In compliance with paragraph 12 of the Note written by Dr. Vogel, Officiating Director-General of Archæology, when he visited Burma in February 1912, two guide books with illustrations, one for Mandalay and the other for Pagan, will be compiled during the year, if time permits.

## SECTION II.

### *Tours and Inspection of Buildings and Sites.*

Tours and localities visited.

6. The following statement shows the time spent on each tour and the places visited :—

| Date. | Object of journey. | Number of days. |
|---|---|---|
| 1912. | | |
| April 2nd to 4th ... | To interview the Trustees of the Shwethalyaung Pagoda, Kyauksè. | 3 |
| July 5th to 13th ... | To inspect the Archæological buildings at Pagan with the Chief Engineer, Public Works Department. | 9 |
| October 4th to 19th ... | To meet the Deputy Commissioner, Myingyan, and to inspect the Archæological buildings, Pagan, Prome and Pegu. | 16 |
| 1913. | | |
| January 11th to 13th ... | To inspect the Archæological buildings, Kyauksè ... | 3 |
| January 18th to 24th ... | To inspect the Archæological buildings at Shwebo, Sagaing, Ava, Amarapura. | 7 |
| January 29th ... | To inspect the Archæological buildings at Mingun ... | 1 |
| February 7th to 14th ... | To inspect the Archæological buildings at Pagan ... | 8 |
| February 15th to 21st ... | To consult the Archæological works in the Bernard Free Library, Rangoon, and to inspect the Archæological buildings at Hmawbi. | 7 |
| February 22nd to March 6th. | To conduct excavations at Hmawza ... ... ... | 13 |
| March 7th to 22nd ... | To meet Captain Herr Von Hertzberg and show him round and to inspect Archæological buildings at Pagan. | 16 |
| | | 83 |

Out of 83 days mentioned in the above statement, I was out on tour for 71 days, the earlier part of the tour for 12 days being performed by Mr. Taw Sein Ko before he went away on leave.

Mr. Taw Sein Ko's visit to Kyauksè.

7. The records in the Office shew that Mr. Taw Sein Ko visited Kyauksè at the request of Colonel J. J. Cronin, I.A., Deputy Commissioner of the District, to set matters right with regard to the Pagoda Trust Schemes of the Shwethalyaung Pagoda, and to settle amicably the disputes which had arisen among the Trustees there. He met Colonel Cronin, the Trustees and the Local Elders there, and succeeded in settling the disputes and setting matters right.

My visit to Pagan, Hmawza and Pegu.

8. The greater part of my tour was spent at Pagan in inspecting the Archæological buildings and supervising the preparation of the photographs of the plaques of the Eastern and the Western Petleik Pagodas, the Ananda Pagoda, and the frescoes of the Kubyaukkyi Pagoda. On the 6th and the 7th October 1912, I met Mr. H. N. Tuck, Deputy Commissioner of Myingyan, by appointment, at Pagan, to discuss with him on the proposed reduction of the number of Pagodas protected and conserved by Government and on the reorganization scheme of the Pagoda Durwans, the result of which will be given in the following section on the recommendations made during the year for conservation or excavation. I met also Mr. A. Sullivan, Executive Engineer of Pakôkku Division, and then Mr. J. F. Hewett, who succeeded him, during my visit there, and inspected with them the Nathlaunggyaung Temple. I drew up in consultation with Mr. Sullivan a Conservation Note on the above Temple. At Hmawza I me

Mr. H. M. J. Bacon, Executive Engineer of Tharrawaddy Division, and inspected with him the Bawbawgyi Pagoda which was in course of repair. Captain Herr Von Hertzberg and his wife stayed with me at Pagan for two days on the 15th and 16th March. I stopped at Pegu just for a few hours to inspect the Shwegugyi Pagoda and report upon the state of the enamelled plaques which were embedded in the walls surrounding the Pagoda.

Pagan is a great centre of mediæval architecture with regard to which critical work is better carried on on the spot. During the ensuing official year I propose to spend, if no other work of an urgent nature intervenes, about five or six weeks there, drawing plans and collecting materials for the monographs on the principal monuments.

## SECTION III.

*Recommendations made during the year for Conservation or Excavation.*

Reorganization of the establishment of Pagoda Durwans at Pagan.

9. Consequent on the acts of vandalism committed in 1899 by Herr Gillis in several temples at Pagan, the Local Government, acting on the suggestion of Mr. Taw Sein Ko, sanctioned, in November of 1900, a scheme according to which ten durwans were appointed to watch over the 127 buildings protected by Government, at a cost of Rs. 83 per mensem, the pay of each man varying from Rs. 7 to Rs. 10; subsequently the number of durwans was raised to twelve, the two new ones being appointed to watch over and take care of the Museum at Pagan.

As years passed by, it was felt that the establishment as originally sanctioned needed some reorganization. Eight monuments had been added to the list of buildings conserved or protected by Government in Pagan, and it became necessary to re-group the monuments in each circle under the care of each individual durwan; the monthly salary of the men, owing to the steady increase in the price of rice, in the villages of the Pagan Township, had become insufficient, no more constituting a living wage.

This state of things was brought to the notice of Government, through the Superintendent, Archæological Survey, acting on a letter from U Tin, Subdivisional Officer, Pagan, in May 1912, and the Government desired the Superintendent, Archæological Survey, to meet the Deputy Commissioner, Myingyan, and discuss with him the proposed reorganization. I met Mr. Tuck, Deputy Commissioner, Myingyan, at Pagan, on the 6th October 1912, and we wrote a Joint Report, in which we suggested that eleven durwans were necessary at Pagan, two for the museum and the other nine for the pagodas; that the minimum wage on which it is possible to expect all time service was Rs. 12; the museum senior durwan, however, should be paid Rs. 15 per mensem. Experience had shown that efficient work cannot be done as long as the durwans live in the villages; it was therefore considered essential that a house, at a cost of about Rs. 120, be built for each of the nine durwans near the principal pagoda in his circle, according to the revised map of the Pagoda Circles. It was above all found absolutely necessary that a head durwan should be appointed over all the others, to be called an "Inspector, Archæological Department," on a monthly salary of Rs. 30—5—50; his duty should be to inspect each charge and enquire into each durwan's work during the month; also that he should be available to assist and shew round distinguished visitors, when required by proper authority to do so; and this would necessitate a fair knowledge of colloquial English; he should submit a diary through the Township Officer and Subdivisional Officer to the Superintendent, Archæological Survey. It was also suggested that each durwan be provided with a brass badge to be worn on the arm. The Local Government approved and sanctioned the new scheme as sketched above, but it was not satisfied that an Inspector was required to supervise the work of the durwans, and no sanction was given to the appointment of such a headman. Under the sanctioned scheme, the monthly expenses of the reorganized establishment amounts to Rs. 135 instead of Rs. 107 which was the cost of the establishment under the previous scheme.

10. In conjunction with the reorganization of the durwan establishment at Pagan, the Deputy Commissioner, Myingyan, also proposed, in the joint report mentioned in paragraph 9, that out of the 136 archæological buildings conserved or merely protected by Government at Pagan, fifty-eight should be struck off the list. Out of these 136 monuments, thirty-five have been borne on List A for preservation, out of which nine were put down for removal from the list; and of these thirty-five, twenty-seven have up to date been repaired by the Public Works Department. These thirty-five buildings are among the finest and most important at Pagan, owing to their architectural and historical value; and are the only remaining best specimens of the genius of a civilization that has now passed away; they embody, in their several details, unmistakable proofs of the various influences, both political and religious, of nations far and wide apart, which centred in Burma at that time. These monuments are thus a key to the early political and religious history of Burma, and provide us with hints and facts on that subject which we look for in vain in the Burmese chronicles and in most of those of the surrounding countries. The reasons put forward as to the advisability of these nine pagodas being removed from the list were that adequate funds are not likely to be available to keep thirty-five pagodas in proper repair and that those chosen for exclusion are the least interesting. I was fortunate enough to convince the Local Government that such is not in reality the case, and these nine monuments were kept on the list.

Proposal to reduce, by 58, the number of pagodas conserved and protected by Government at Pagan.

Besides the above, it was also proposed to strike off forty-nine pagodas from the list of "protected monuments." It is not the intention of Government to spend anything on these pagodas in the way of restoration or preservation; they have been chosen merely for protection to preserve them for future research owing to the light they may eventually throw on the history of Burma. It is the duty of the Archæologist to elucidate as much as possible the early history of this Province; ancient monuments are one of the principal means towards such elucidation, and this means is irretrievably lost if those monuments be left unprotected. Moreover, none of these pagodas has yet been excavated, no monograph has yet been written on any of them; the intention of Government in placing them on the list for protection was precisely to preserve them from any kind of spoliation until such work regarding them as has been mentioned above has been accomplished. To exclude them from the list would be to frustrate Government's intention as well as the claims of historical research. On this being represented to the Local Government, these forty-nine pagodas were also allowed to remain on the list.

11. There are five pagodas in the Kyauksè District borne on the list for conservation. Mr. E. G. Stanley, Superintending Engineer, Chindwin Circle, in an inspection note dated the 5th February 1913, proposes to reduce the number to one by removing from the list the Nandawye, Let-the, Chan-tha-ya and Shwezigon Pagodas; the general reason given for this reduction is the state of decay of these buildings. It is, however, to be remarked that what very often happens in Burma in structures of this type is, that the *Çikhara* or upper part has crumbled down and, spreading its ruins on the terraces, makes, not seldom, the monument appear in a state very much worse than it is in reality; this I found to be the case, for instance, with the Let-the and Nandawye Pagodas. I wrote to Mr. E. G. Stanley that I could not agree to his proposal and take any steps, especially in the case of the Shwezigon Pagoda, which I had not yet inspected, until I had gone over the buildings again together with the Executive Engineer. The Chanthaya, Nandawye and Let-the Pagodas are direct lineal descendants of the Pagan monuments; built in 1300 A.D., that is about 14 years after Kublai Khan had overrun Pagan, they stand, so to speak, on the dividing line between the old and, in the popular mind, heroic dynasty of Pagan with all its glory and magnificence, and the dynasties that followed, beginning with three Shan Usurpers; they are a land-mark between the extraordinary outburst of architectural activity, the remains of which are to be seen in Pagan, and the decadent period of Burmese art that suddenly followed the Mongol invasion, and which nothing could stay on its downward path. These considerations

Proposal to remove four pagodas from the list of monuments conserved by Government in the Kyauksè District.

alone should be a sufficient reason to do the needful for the preservation of these old monuments.

Proposal for the conservation of the Eastern Petleik Pagoda.

12. In 1908, the Eastern Petleik Pagoda was borne on List A for conservation. In the course of excavations made round its base in 1912, plaques similar to those found at the sister pagoda, the Western Petleik, and representing scenes from the Jataka tales, were found, and it was decided to replace them *in situ* after restoring the building by reconstructing the ambulatory corridors, a considerable portion of which was in good condition on the eastern side. This suggestion of Mr. Taw Sein Ko was the only sensible one which could be made under the circumstances; however, the Executive Engineer, Pakôkku Division, suggested, from an economical point of view, roofs of reinforced concrete, as had been done in the case of the Western Petleik, thereby spoiling the latter, making it a hybrid building, half of the 11th and half of the 20th centuries, and therefore most ugly. It was at last decided, with the sanction of Government, that the ambulatory corridors should be restored, taking as a model the portion which remains. A rough estimate amounting to Rs. 6,536, providing for the restoration of these corridors, grouting and strengthening the upper structure and replacing the plaques has just been sent to the Local Government for sanction.

Private enterprise in conservation.

13. The Sinbyume Pagoda at Mingun had suffered heavily from the earthquake of May 1912. Maung Po Kyu, Headman of Mingun and U Visuddha, a Buddhist monk residing in the neighbourhood, assisted financially by Maung Mya, a rich timber merchant of Mandalay, requested permission to restore the building, which was granted. I inspected the work early in April and found the repairs had been done very intelligently. Similarly *Yathe* U Kan Ti, the "Great Ascetic" of Mandalay, who has already done so much for the embellishment of Mandalay Hill and the comfort of worshippers, and who is now supervising the erection, on the south-eastern spur of the Mandalay Hill, of a Pagoda intended to receive the relics of the Buddha discovered at Peshawar, applied for leave to make an iron railing round the Thudama (Sudhamma) and Patan (Patthana) *Zayats*, which are situated within the Cantonment lines and borne on Form A for preservation, to prevent the ingress of cattle into them; permission to do so was granted. In the course of an inspection tour during January 1913, I came upon a white marble statue of *Sakka* at Sagaing, near the Zetawun (Jetavana) Pagoda; the statue, measuring 7 feet 6 inches in height, is about 300 years old, is perfectly preserved and is a splendid specimen of Burmese sculpture; it was in a very dangerous position, for the people had dug out bricks immediately behind it, so that it was standing at the very brim of a pit. I had the pit filled to remove all danger of the figure tumbling into it. Now Maung Pe, a police officer at Sagaing, has offered to do the needful to make the statue firm, and to build a shed over it; permission to do so was granted. While visiting the Arakan Pagoda at Mandalay, I remarked that the masonry shed in which are housed the stone inscriptions collected by King Bodawpaya a little over a century ago, was in some places in a very bad condition, the roof threatening to fall in; the attention of the Trustees of the Pagoda was drawn to the dangerous state of the shed and invited to make the necessary repairs. They have agreed to do so.

Proposals for excavation; action taken on Dr. Vogel's Note.

14. Dr. Ph. Vogel, Superintendent, Archæological Survey, Northern Circle, who officiated some time for Mr. J. H. Marshall, visited Burma in the early part of 1912, and the result of his tour in this Province was a very interesting "Memorandum on archæological work in Burma." In paragraph 2 mention is made of the terra-cotta panels of the Shwesandaw Pagoda at Pagan; this monument is in a very bad state of decay, and Dr. Vogel recommended the removal of the remaining plaques to the Pagan Museum; I inspected the building and found only four or five plaques *in situ* on the west side; I found no fragments whatever on the ground; I decided to do some excavation around the base of the Pagoda; but only two entire plaques and a few minute fragments were found, and they were removed, with the few panels already *in situ*, to the local museum to be put back in their proper places if the Pagoda be repaired. The terra-cotta

plaques of Shwesandaw lack the technical skill of those of the Petleik and Ananda temples, and are badly executed. From what I have already seen, I doubt very much whether further excavations at the base of the Shwesandaw would bring many more such plaques to light. In paragraph 3, Dr. Vogel calls attention to glazed tiles which were originally placed in small niches around the enclosure walls of the Shwegugyi Pagoda near Pegu. They are now scattered in fragments all round; a monk living near by has collected a certain amount of these in a shed. Dr. Vogel suggested that excavations be made round the walls to recover such of the entire plaques as may be buried in the *debris*, and place them in the Provincial Museum at Rangoon. I visited Shwegugyi and found the ruins of the walls very extensive; it would certainly be worth making excavations there, for these plaques are among the best ever produced in Burma, but it will prove a rather expensive item of work. So I proposed that the excavations be spread over a number of years; this proposal was sanctioned by the Local Government, and excavations will begin during the cold season of 1913-14. In the 7th paragraph, "Excavation and Survey work," the Officiating Director-General of Archæology suggests that excavations at ancient sites, Hmawza (old Prome), for instance, should be suspended, for "although the results obtained are no doubt valuable and Mr. Taw Sein Ko deserves full credit for his achievements in the field, it seems to me that he could devote the remaining years of his service more profitably to some survey work of a more urgent nature." He then mentions (*a*) the frescoes of the Sulamani Pagoda, (*b*) the stone sculptures in the corridors of the Ananda Temple and the glazed plaques all round its terraces; and (*c*) the plaques at the Eastern and Western Petleik Pagodas, as being of the greatest interest, and urges that photographs of all these should be taken and monographs written explaining them. As will be seen in Section I of this Report, I have completed the collections of these photographs, excepting the frescoes of the Sulamani Pagoda.

Proposed excavations at Twante.

15. Towards the end of 1912, the Sudaungbye Pagoda at Twante fell down, and on the *debris* being searched by a monk residing near by, votive tablets were found, bearing inscriptions whose characters belong to about the end of the 11th or beginning of the 12th century. Twante is a very old historical site, and excavations there might yield valuable finds, above all in the way of Talaing inscriptions. I have therefore proposed as an item for the programme of work of ensuing year, to survey Twante and do some excavation work if it be thought necessary and if time permits.

Inspection by Public Works Department Officers.

16. On the 11th January 1912, Mr. E. G. Stanley, Superintending Engineer, Chindwin Circle, inspected the Ananda and other pagodas and the Museum, Pagan. Mr. Stanley says, "I noticed that all the photographs (in the Museum) were silver prints, in twenty years these will have faded beyond recognition, it is so easy to get permanent photos now that it is a pity to use any silver print." The same officer inspected the Nandawye, Let-the, Chanthaya, Shweyaungdaw and Shwezigon Pagodas in the Kyauksê District in February 1913 (*vide* section 1, paragraph 11). On 7th December 1912, Maung Po Thaw, Subdivisional Officer, Public Works Department, Myingyan, inspected the Thagyamuni and Kondawgyi Pagodas as well as the Kyaukku On Hmin Temple at Nyaungu. No other officers of the Public Works Department have sent in inspection notes.

Inspection by the Superintendent, Archæological Survey.

17. In October 1912 and February-March 1913, I inspected the archæological buildings at Pagan; a Conservation Note was written on the Nat-Hlaung-Kyaung; no inspection note was recorded on the other buildings, as I found them in a good state of repair. In January 1913, I inspected the monuments at Shwebo, Sagaing, Amarapura, Ava, Myohaung, and Mingun; short inspection notes were recorded on these buildings.

Preservation of wooden Architecture at Myohaung.

18. On the 24th January 1913 I inspected the two wooden monasteries of Myohaung, the Thamidaw and the Medaw *kyaungs*. The Thamidaw needs some repairs, which were pointed out in one of my Inspection Notes; this monastery is adorned with some of the finest wood carvings in Burma. The Medaw monastery

is in a very bad state of decay and practically past repairs. The best pieces of wood carving have been gathered in a room by Public Works Department officers; others are now lost. I suggested that the best among the pieces collected in that room be removed to the Mandalay Palace Museum, that the building be struck off the list for preservation, and that the sum of Rs. 50 allotted to it for annual repairs be transferred to the Thamidaw *kyaung*, the carvings of which are far superior.

Use of acids for the destruction of plants.

19. In the issue of the "Burma Magnet" dated 30th November 1912, there appeared an account of a new method for destroying tree stumps by means of a mixture of sulphuric and nitric acids, which is said to be very efficacious. I sent a copy to Mr. J. H. Marshall, Director-General of Archæology, who has issued copies to the various Superintendents in India. I sent copies of this account also to Public Works Department officers, Burma, who are in charge of archæological buildings, asking them to report on the success or otherwise of this method.

Muriatic acid for removing whitewash.

20. Whilst at Pagan in October 1912, I tried, but with very indifferent success, to remove the whitewash which had been so thoughtlessly and so plentifully in places, applied to the glazed tiles adorning the Ananda Temple. Mr. A. Sullivan, Executive Engineer, Pakôkku Division, told me that he thought "muriatic" acid (which is used at Port Blair for removing lime from the shells of marine animals), if used carefully on the tiles of the Ananda, might do much for removing the whitewash. I shall act on this suggestion during my next visit to Pagan.

## SECTION IV.

*Progress made in the Preparation of the Provincial List of Ancient Remains.*

The List of Archæological Remains in Burma completed.

21. As explained already in paragraph 2 of the present Report, the compilation of the Provincial List of Ancient Remains in Burma was completed by Mr. Taw Sein Ko in the early part of March 1913; this work extended over nearly six years, which was the time-limit prescribed by the Director-General of Archæology in paragraph 5 of his note on the work and organization of the Provincial Survey of Burma dated the 15th July 1904, and which therefore has not been exceeded.

Action taken under the Ancient Monuments Preservation Act.

22. No action was taken under the provisions of section 3, sub-section (3), section 8, sub-section (1) of the Ancient Monuments Preservation Act, VII of 1904. Under the provisions of sections 20 and 23 of the Act action was, however, taken in respect of Pegu Town and its environs. The schedule attached to the Notification is as follows (*vide* General Department Notification No. 407, dated the 19th December 1912):—

*Schedule*

| Serial No. | District. | Township. | Town, Village-tract or Circle. | Description or boundaries of the local area. |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
| 1 | Pegu ... | Pegu ... | Pegu Town and its environs. | Pegu and its environs. *North.*—From the north-west corner of the Megon West *Kwin* (No. 620) to the northern boundary of that *kwin* till it meets the western branch of the Thebyu stream; thence that stream to its junction with the Pegu river; thence that river to its junction with the Kali stream; thence that stream to its junction with the Kamanat stream. |

*Schedule*—concluded.

| Serial No. | District. | Township. | Town, Village-tract or Circle. | Description or boundaries of the local area. |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
| | | | | *East.*—The Kamanat stream to its junction with the Pegu branch canal; thence the eastern boundaries of the Saingdi *Kwin* (No. 636), the Mokkala *Kwin* (No. 635) and the Mashupaya *Kwin* (No. 635) to the boundary between the Kawa and Pegu Townships.<br>*South.*—The boundary between the Kawa and Pegu Townships.<br>*West.*—The boundary between the Kawa and Pegu Townships to a point about one mile due south of the south-west corner of the Polabe *Kwin* (No. 621); thence a line due north to the south-west corner of the Polabe *Kwin* (No. 621); thence the western boundaries of the Polabe *Kwin* (No. 621); the Polabetaw *Kwin* (No. 261*a*) and the Megon West *Kwin* (No. 620) to the north-west corner of the last mentioned *kwin*. |

Unauthorized excavation at Ava and digging into King Mindon's Tomb, Mandalay.

23. While on a tour of inspection at Ava in January 1913, I came upon some persons actively busied in dismantling and digging into the pagodas and mounds marking historical sites within the old palace walls, for the purpose of selling the bricks thus obtained; in the course of these illicit excavations some copper plates were found, which I was able to trace after some searching enquiries and which I was able to procure through the Deputy Commissioner, Sagaing, for decipherment. The Deputy Commissioner, Sagaing, was given all the necessary information in the matter, to enable him to take such action as he thought necessary in the case. One Khoto Bux was caught in the act of digging into the tomb of King Mindon, one of the monuments conserved by Government at Mandalay. The accused was found guilty and was sentenced by the District Magistrate, Mandalay, to undergo two years' rigorous imprisonment under sections 297 and 379, Indian Penal Code, but on appeal the sentence was reduced to one year's rigorous imprisonment under section 379, Indian Penal Code.

## SECTION V.

### *Accounts of Detailed Surveys and Excavations.*

Excavations made during the cold season, 1912-13.

24. During the cold season of 1912-13 excavations were made at the following sites:—

(i) at the Pyu Cemetery, near the Payagyi Pagoda, Hmawza; (ii) at the Sin-ye-gon, near the Payagyi; (iii) around part of the upper terrace of the Payagyi itself; (iv) around the base of the Shwesandaw Pagoda, Pagan, and (v) at the Eastern Petleik Pagoda, Pagan.

Excavations at Hmawza.

25. (i) The finding, on the 15th October 1912, of a stone funeral urn with Pyu inscription and a copper one full of bones at the site known as Pyu Thingyaing or Pyu Cemetery, about 70 yards to the south of the Payagyi Pagoda, and a careful examination of the spot, decided me to continue excavations at that place during the cold season. The principal finds were: (*a*) a large stone reliquary, with a line of Pyu inscription

below the neck, and sixteen lines at the bottom, eight of which are in Pyu characters, the other eight appear to be interlinear explanations of the Pyu in what may perhaps be some other not yet identified language—this is the only urn yet found with an inscription at the bottom ; (*b*) a smaller urn, made of clay and bearing also a line of inscription in Pyu; this also is the only one of its kind found up to the present. In this small vase were found calcined bones and tiny bits of silver. Besides the above, and scattered about, were found a number of very large and rough nails, and fragments of vases shaped like common flower-pots, which had also probably contained bones.

(ii) Excavations were conducted also at Sinyegon, a mound about 400 feet to the east of the Payagyi, where, tradition says, were buried other stone vases similar to those discovered at the Pyu Cemetery ; lack of time did not allow me to explore the whole mound. Only two short trenches were made in which were found a quantity of bones, long rough nails, and several votive tablets ; the most interesting of these tablets represents the Buddha preaching to the *devas* of the Tushita heaven.

(iii) The Payagyi has never yet been systematically excavated. I had the debris from the upper structure cleared for about 50 feet on the upper terrace, to the south-east ; a number of clay tablets bearing effigies of the Buddha and similar to those found at the Bawbawgyi were found ; one of them has a legend in Pyu characters. Systematic excavation at this pagoda would probably bring to light objects of great interest and importance.

Excavations at Pagan.

26. (iv) Excavations were made round the base of the Shwesandaw Pagoda to try and recover the plaques missing from the niches round the lower base of the pagoda ; but only two full plaques were found besides a quantity of badly broken fragments (*vide* paragraph 14).

(v) At the Eastern Petleik Pagoda the excavations were conducted by Public Works Department officers, in order to bring to light the plaques which had fallen from their niches and been buried at the base of the monument. There were found 171 entire plaques and 178 fragments. I had all these photographed for the monograph on this pagoda

## SECTION VI.

*Account of Conservation Works proposed, carried out, or in progress, and of the expenditure incurred on them.*

Sanctioned programme of Archæological works for 1912-13.

27. The following is the sanctioned programme of Archæological works for 1912-13 :—

| | Rs. |
|---|---|
| (1) Wages of the care-taker for the old Portuguese Church, Syriam ... | 144 |
| (2) Annual repairs to Palace Buildings, Mandalay ... ... ... | 3,500 |
| (3) Annual repairs to *pyatthats* on Fort Walls, Mandalay ... ... | 1,500 |
| (4) Annual repairs to Tombs of Ancient Kings and Queens of Burma at Amarapura and Mandalay ... ... ... ... | 200 |
| (5) Annual repairs to Salin Monastery, Mandalay ... ... ... | 100 |
| (6) Annual repairs to Taungthaman Kyauktawgyi Pagoda, Amarapura ... | 100 |
| (7) Annual repairs to Shwenandaw *kyaung*, Mandalay ... ... ... | 100 |
| (8) Annual repairs to Pangon and Shwedaik, Amarapura ... ... | 100 |
| (9) Annual repairs to Thudama *kyaung*, Mandalay ... ... ... | 100 |
| (10) Annual repairs to Atumashi *kyaung*, Mandalay ... ... ... | 80 |
| (11) Annual repairs to Tawyagyaung Pagoda, Mandalay ... ... | 50 |
| (12) Annual repairs to Tomb of King Mindon's mother, Amarapura .. ... | 200 |
| (13) Annual repairs to Queen's Monastery, Mandalay ... ... ... | 100 |
| (14) Annual repairs to Taiktaw Monastery, Mandalay ... ... ... | 500 |
| (15) Annual repairs to Sangyaung and Medaw *kyaung*, Amarapura ... | 100 |
| (16) Annual repairs to Tupayon Pagoda, Sagaing ... ... ... | 150 |
| (17) Annual repairs to Tazaung and Bell, Mingun ... ... ... | 155 |

| | Rs. |
|---|---|
| (18) Annual repairs to Pondaw Paya, Mingun ... ... ... | 175 |
| (19) Annual repairs to Okkyaung, Ava ... ... ... ... | 250 |
| (20) Annual repairs to Watch Tower, Ava ... ... ... ... | 50 |
| (21) Annual repairs to Sinbyume Pagoda, Mingun ... ... ... | 200 |
| (22) Clearing jungle around the pagodas at Tagaung, Ruby Mines District ... | 240 |
| (23) Wages to durwans, Pagan ... ... ... ... ... | 1,284 |
| (24) Annual repairs to pagodas, Pagan ... ... ... ... | 2,000 |
| (25) Completion of the special repairs to Palace Buildings, Mandalay ... | 3,626 |
| (26) Special repairs to Taiktaw Monastery, Mandalay ... ... ... | 2,381 |
| (27) Special repairs to *pyatthats* of Sangyaung Monastery, Mandalay ... | 2,814 |
| (28) Special repairs to Nathlaunggyaung Temple, Pagan ... ... | 1,730 |
| (29) Continuation of the conservation of the Bawbawgyi Pagoda, Hmawza ... | 2,384 |
| (30) Improvement to the Bawbawgyi, Bebe and Lemyethna Pagodas, Hmawza | 392 |
| (31) Continuation of the excavation of the Eastern Petleik Pagoda, Pagan ... | 2,547 |
| (32) Continuation of the conservation of the Shwezigon Pagoda, Kyauksè ... | 775 |
| (33) Earthquake damages to the Palace Buildings, Mandalay ... ... | 237 |
| (34) Earthquake damages to the Taungthaman-Kyauktawgyi Pagoda, Amarapura | 372 |
| (35) Earthquake damages to Archæological buildings in the Mandalay Subdivision | 177 |
| (36) Continuation of the conservation of the Shweyaungdaw Pagoda, Kyauksè ... | 331 |
| (37) Clearing jungle around Shweyaungdaw Pagoda, Kyauksè ... ... | 100 |
| (38) Conservation of the Nandawye Pagoda, Kyauksè ... ... ... | 200 |
| (39) Maintenance of Bebe and Lemyethna Pagodas, Hmawza ... ... | 16 |
| (40) Maintenance of Bawbawgyi Pagoda, Hmawza ... ... ... | 163 |
| (41) Annual repairs to Pāli Stone Shed, Pegu ... ... ... ... | 19 |
| Total ... | 29,642 |

Towards this expenditure the Government of India made a grant of Rs. 6,000 out of Imperial Revenues, and Provincial Funds contributed Rs. 20,000. A sum of Rs. 1,348, the amount which lapsed in 1911-12 out of the grant for Archæological works, was regranted in 1912-13. A detailed account of the actual expenditure incurred on the above works is given in Appendix C.

Programme of works proposed for 1913-14.

28. The following are works to be begun and carried out in 1913-14 :—

| | Rs. |
|---|---|
| (1) Wages of care-taker for the old Portuguese Church, Syriam ... ... | 144 |
| (2) Annual repairs to Palace Buildings, Mandalay ... ... ... | 3,500 |
| (3) Annual repairs to *Pyatthats* on Fort walls, Mandalay ... ... | 1,500 |
| (4) Annual repairs to tombs of ancient Kings and Queens of Burma, Amarapura ... ... ... ... ... ... | 196 |
| (5) Annual repairs to Salin Monastery, Mandalay ... ... ... | 100 |
| (6) Annual repairs to Taungthaman Kyauktawgyi Pagoda, Amarapura ... | 100 |
| (7) Annual repairs to Shwenandaw *Kyaung*, Mandalay ... ... ... | 100 |
| (8) Annual repairs to Pangon and Shwedaik, Amarapura ... ... | 100 |
| (9) Annual repairs to Thudama *Kyaung*, Mandalay ... ... ... | 100 |
| (10) Annual repairs to the remains of Atumashi *Kyaung*, Mandalay ... | 80 |
| (11) Annual repairs to Tawyagyaung Pagoda, Mandalay ... ... | 50 |
| (12) Annual repairs to Tomb of King Mindon's mother, Amarapura ... | 197 |
| (13) Annual repairs to Queen's Monastery, Mandalay ... ... ... | 100 |
| (14) Annual repairs to Taiktaw Monastery, Mandalay ... ... .. | 500 |
| (15) Annual repairs to Sangyaung and Medaw *Kyaung*, Amarapura ... | 100 |
| (16) Annual repairs to Tupayon Pagoda, Sagaing ... ... ... | 150 |
| (17) Annual repairs to Tazaung and Bell, Mingun ... ... ... | 138 |
| (18) Annual repairs to Pondawpaya, Mingun ... ... ... ... | 100 |
| (19) Annual repairs to Okkyaung, Ava ... ... ... ... | 250 |
| (20) Annual repairs to Watch Tower, Ava ... ... ... ... | 50 |
| (21) Annual repairs to Sinbyume Pagoda, Mingun ... ... ... | 200 |
| (22) Clearing jungle around Pagodas at Tagaung, Ruby Mines District ... | 240 |
| (23) Wages of durwans to look after Pagodas at Pagan ... ... ... | 1,620 |
| (24) Maintenance of Pagodas at Pagan ... ... ... ... | 1,770 |
| (25) Clearing jungle round the Pagodas in the Kyauksè District ... ... | 250 |
| (26) Annual charges for maintenance of Archæological buildings at Hmawza that have been restored ... ... ... ... ... | 3,000 |

| | Rs. |
|---|---|
| (27) Erection of masonry shed for inscription stones near Tupayon Pagoda, Sagaing ... ... ... ... ... ... | 5,513 |
| (28) Special repairs to Tomb of King Mindon's mother, Amarapura ... | 550 |
| (29) Special repairs to Upali Thein, Pagan ... ... ... ... | 631 |
| (30) Special repairs to Patothamya Pagoda, Pagan ... ... ... | 3,390 |
| (31) Special repairs to Seinnyet Ama Temple, Pagan ... ... ... | 5,730 |
| (32) Conservation of the stone sculptures, Hmawza ... ... ... | 5,550 |
| Total ... | 35,999 |

Towards this estimated expenditure, a sum of Rs. 26,000 has been provided in the Provincial Public Works Department Budget, and an application has been made to the Director-General of Archæology in India for an Imperial grant-in-aid of Rs. 10,000.

## SECTION VII.

*Notice of the Subordinates and their work and of the changes in personnel.*

Leave of Mr. Taw Sein Ko.

29. Mr. Taw Sein Ko, Superintendent, Archæological Survey, took combined leave for one year and nine months with effect from the 1st August 1912, the date on which I took over charge of the Office.

Service of Subordinates.

30. Maung Mya, Architectural Surveyor, who had been granted combined leave for one year and nine months with effect from the 1st July 1911, was recalled from leave on the 1st July 1912. I must here record my high appreciation of his work, intelligence and devotion to duty, making himself useful in every department of this office. I am also pleased to notice that he has several short papers or notes on Burmese archæology or history in hand, one of which has already been sent to the Journal of the Burma Research Society. I must also mention Maung Pe, Head Burmese writer, a good Burmese and Pāli scholar, for his steady and intelligent work. The rest of the staff gave general satisfaction.

Archæological Scholarship.

31. There were no applications for the Archæological Scholarship of this year, and there is no likelihood of there being any in years to come; the reasons for this are given in full in Mr. Taw Sein Ko's Report for 1911-12, paragraph 31. I can myself assert, for many would-be applicants were my pupils, that this scholarship is unpopular among them owing, first, to its low value—Rs. 100 per mensem—and to the fact that absolutely no prospect is held out to young men who would perhaps be willing to take it up but who would have later on to look out for some other work better remunerated and with prospects ahead; even if the value of the scholarship were to be raised to Rs. 150 or even Rs. 175, this complete lack of an opening for a future career, will always induce them to keep away from it, for students who have passed the B.A. can easily find more lucrative posts with prospects of advancement in the future. In these circumstances I would strongly advise that the Archæological Scholarship be abolished, and that the sum alloted to it be utilized in the creation of a post of "Assistant Superintendent". Such an assistant is badly needed in this Office, where most of the work that would fully occupy an Assistant's time, is performed by the Superintendent himself, to the detriment of research and literary work.

# SECOND PART.

## SECTION I.

*Full account of works of restoration and preservation of important buildings and sites of excavations and fresh discoveries.*

Special repairs to the Sangyaung and Taiktaw monasteries, Mandalay.

32. The *pyatthats* of the Sangyaung and Taiktaw monasteries at Mandalay were found to be in a rather dangerous state; in both, the central pillar, which is the main support of buildings of this type was out of plumb and swinging to and fro and had to be strengthened; the corrugated iron on the roofs (a most hideous feature in these fine wooden buildings) had to be renewed, and several other sundry repairs had to be carried out, in order to give these wooden monasteries a further lease of life.

Special repairs to the Nat-Hlaung-gyaung, Pagan.

33. The Nat-Hlaung Gyaung is the only Hindu temple at Pagan; it was in a much decayed condition, and repairs were urgently necessary, if it was to be preserved. The arches over the windows and doorways were strengthened and the upper structure made water-tight; these repairs were completed by the end of the official year; but the stone lintel at the East entrance has not yet been replaced owing to the difficulty of procuring a stone large and long enough to replace the original one, which is broken in several places. Steps are being taken to procure such a stone. Maung Sein, Sub-Overseer, in charge, carried out those repairs very intelligently and efficiently.

Conservation at Hmawza.

34. The repairs to the Bawbawgyi Pagoda at Hmawza were resumed and completed at the end of the official year; the main work was the restoration of the first two terraces and making the upper structure water-tight. Special mention must be made of the care and intelligence brought to bear on this work by Maung Po Cho, Sub-Overseer, in charge.

Excavations at the Eastern Petleik Pagoda and the Shwesandaw Pagoda, Pagan.

35. As already mentioned in First Part, paragraph 26 (v), 171 entire plaques with Jataka scenes and 178 fragments were unearthed in the course of excavations round the base of the Eastern Petleik Pagoda at Pagan; this work was carried out by Public Works Department officers in a most careful manner. It should, however, be remarked, that the work of excavation, which requires special training, is an essentially archæological work, and should in future exclusively be carried out by the Superintendent, Archæological Survey, or the men he may depute from his office for this purpose.

The excavations round the base of the Shwesandaw yielded but very indifferent results, and it is not intended to renew them this year; the numerous plaques missing from the base of the pagoda appear to have been completely, lost [*vide* First Part, paragraphs 14 and 26 (iv)].

Excavations at Hmawza.

36. During my inspection tour at Hmawza in October 1912, I arrived just in time to prevent the mutilation by the people of a stone urn which had been brought to light owing to a small portion of the earth in one of the trenches dug the year previous having been washed off by the heavy rains, thus uncovering the neck of the urn; a smaller urn, in copper, had also been found; it was filled with what appeared to be charred human bones, among which were found some star-shaped gold and silver ornaments. The stone urn, which had a line of inscription in Pyu, was placed in the shed built for the purpose at the Kyaukka Thein Kyaung, Hmawza; the other was taken to the Archæological Office at Mandalay for further examination. These two unexpected finds led me to examine carefully the spot, the identical spot where Mr. Taw Sein Ko had found two stone urns the year previous (*vide* Report for 1911-12, paragraph 36); the result of this examination was that,

convinced that there were some more urns buried there, I resolved to continue excavating during the cold season.

Discovery of four inscriptions in Pyu.

37. (i) The stone urn referred to in the preceding paragraph measures nearly 2 feet 11 inches in height by 3 feet 6 inches in diameter and is in a very fair state of preservation; the cover had disappeared and it was found to contain nothing but earth; below the neck, it is inscribed with a legend in Pyu which is well legible, only that a few letters are somewhat blurred. An estampage of it and a photo were sent to Mr. C. O. Blagden for examination who, in his short preliminary report, says, "you will doubtless have observed that this urn bears the name of *Suriya-vikrama*, which is to be compared with the [S]ihavikrama and Harivikrama of the previous two[1]. As the title of 'King' (or prince) occurs in the initial part of all three inscriptions, it is not unreasonable to assume a local Vikrama dynasty at Prome, commemorated by these records."

(ii) Two more urns were found at the same spot in February 1913. Each possesses a special feature, and is the only one of its kind found up to the present. The special feature of the larger one, which is of stone, is that, it contains at the bottom an inscription of eight lines besides the one below the neck; this Pyu inscription is the longest as yet found after that of the Myazedi pillar at Pagan; between these eight lines[2] are eight others in characters somewhat resembling those of the Pyu, but without its characteristics; a striking particularity is the repetition of certain letters which is not readily to be explained; have we before us a new language or simply an ornamentation? If the latter be the case, this kind of ornamentation is, I think, unique, for the signs or symbols used are distinctly letters, among which can be distinguished the characters for: ka, ki or ke, va, ma (?), ya, na, da. The question is an open one, and it is impossible to settle it with the materials now available; moreover, a large proportion of this interlineation is illegible.[3]

The eight lines in Pyu, however, are well preserved and clear and their decipherment will offer no great difficulty; they are of great importance, for they probably record some event in the life of the person whose name is contained in the one-line legend below the neck of the vase, and may contain also some information about this Vikrama dynasty and its date. It is to be hoped they will soon be read. The legend below the neck is wonderfully well preserved; it is the clearest and best specimen of Pyu script as yet found. Estampages and photos of these two inscriptions as well as of that on the smaller vase which will be described below were sent to Mr. Blagden; but as they had to be despatched rather late in March, I have not as yet received any preliminary report from this learned scholar. The name of the person in this new legend is the same as that on the urn found in October 1912, that is 'Sūriyavikrama'; but the legends are otherwise different, only the initial words "tḍa: ba: u hi Sūriyavikrama ba:" being identical. Further examination of these two inscriptions will probably reveal whether the name 'Sūriya' found in both refers only to one person or to two.[4]

The smaller earthen urn was found to the south-west of the large stone one with an inscription at the bottom and about a yard away from it; it was filled with earth mixed with a few bones and white pebbles and some bits of a broken silver

[1] The two previous urns here referred to were discovered by Mr. Taw Sein Ko, *vide* his Report for 1911-12, paragraph 36.

[2] The inscription is headed by what appears to be the word *sri*, standing by itself at the very top of the inscription and thus forming a line by itself.

[3] This interlineation appears also on two large Pyu inscriptions found previously at Prome, but so badly weathered that it will probably be impossible to make anything of them; and on another fragment found at Amarapura much in the same condition.

[4] Mr. Blagden, whose preliminary report I received when this part of my report had already gone to press, is of opinion that the second inscription "refers to some relative or connection (possibly the wife) of prince (= tḍa: ba:) Sūriyavikrama, doubtless a member of the Prome reigning dynasty of rājas. There is no doubt as to his name, which is quite plainly legible. The honorific ba: occurs five times. The word *sṇi*: (probably = 'year') twice. The last few words are the same as those of the other urn inscriptions. The last word *ya* is probably a demonstrative 'this' and refers to the urn or its original contents, I think after the first *sṇi*: there are probably some words of number, but whether they give the age of the person, referred to it is impossible to say with certainty at present. I think it is at least probable."

ornament; it is remarkable that these pebbles were not only placed in the urns, but abundantly scattered round about them, and that their presence in large quantities always indicates the presence of an urn. Although of clay, this vase is in a good state of preservation, only a part of the neck being broken off; the cover is entire. A little below the neck is a short legend in Pyu, consisting of eleven characters. This legend is interesting in that there is no mention in it, by name, of a king of the Vikrama dynasty of Prome but it seems to refer to a prince, as far as I can judge from the first part of the legend; "ba: va: ba: me: tba: sa:" This assumption is borne out by the very material and size of the urn: it is of clay and much smaller than the stone urns; this is well in keeping with Indo-Chinese notions of rank and precedence; the king being buried in a large stone urn, a prince could not aspire to the same honour.[1]

The present state of Pyu epigraphy.

38. These four inscriptions, added to those previously found, bring the number of Pyu epigraphs available for study to 12 as follows: (i) the Pyu face of the quadrilingual pillar of Myazedi, the longest yet found; (ii) five one-line inscriptions below the neck of urns found at Hmawza; (iii) an eight-line inscription at the bottom of one of those vases; (iv) a three-line one found at Halingyi (Shwebo District); (v) a fragment of a few lines found at Amarapura; (vi) the large inscription of Kyaukka Thein, and that of the Bebe Pagoda, Hmawza; (vii) Inscription found at Pagan with an inscription in Chinese on the reverse face of the stone. The last three are so much defaced and indistinct that, excepting perhaps a few words here and there, it will be practically impossible to decipher them; the one at Amarapura being a short fragment, cannot, in the absence of the context, yield much historical information, if any. But the other eight, though mostly very short, are entire and complete, and if, as we earnestly hope, they can ever be read, they will no doubt yield much information on the early history of Burma. The Chinese record of No. VII which is also much defaced purports to describe (Mr. Taw Sein Ko says) the Chinese occupation of Pagan in the 13th century. Estampages and photographs of all these inscriptions have been sent to Mr. C. O. Blagden, to whom we owe the decipherment of the script itself; and all orientalists are awaiting with expectancy the results of his labours. The greatest difficulty in translating these documents is that we have to deal with a totally unknown language, of which the meaning, more or less conjectural, of a very few words, 30 or 40 at the most, is at present known.[2]

Linguistic and ethnological position of the Pyu.

39. From what has been said in the preceding paragraphs, it will be seen how premature it would be, in the present state of our knowledge of the Pyu and of their language, to enter into a discussion of their affinities, linguistic and ethnological. The most that can be said now is that it does not belong to the Mon-Khmer nor to the Tai (Shan) families of languages, but that, from the few words whose meaning has been more or less settled by Mr. Blagden,[3] and its general characteristics, it belongs to the great Tibeto-Burman family; but to which group or sub-group? This it is impossible to say until more reliable working material is at our disposal. A careful examination of the vocabularies of the Tibeto-Burman dialects in Burma proper and in the hills to the north of it will probably give us the clue for the classification of Pyu, and will no doubt greatly help in fixing its vocabulary. Such an examination will also lead to the discovery of the present descendants, if any, of those ancient people. It must be remembered that at the end of the 11th and 12th centuries A.D., the Pyu were still numerically and politically important, for one of the four faces of the Myazedi pillar (A.D. 1084), is written in their script and language, the other languages

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[1] Of this inscription Mr. Blagden writes "it contains the honorific ba: twice. The word *hi* at the end may perhaps mean 'dead.'" What remains it is impossible just now to understand.
To 'die' is *he* in Kadu.

[2] "There is," says Mr. Blagden, "one outstanding difficulty in deciphering and interpreting Pyu records. The language being almost monosyllabic the same word probably has several different meanings, and consequently identifications which hold good in one context will not apply to every other."

[3] "Preliminary study of the Fourth Text of the Myazedi Inscription, by C. O. Blagden," Journal Royal Asiatic Society, April 1911.

being: Burmese, Talaing, and Pāli; and a king, Alaungsithu (A.D. 1112—1187) proudly entitles himself, "the Lord of the 100,000 Pyus," who are said to have formed part of his army when he restored an Arakanese prince to the throne of his ancestors.[1] Although this round number, 100,000, stands certainly for a smaller one, yet, it shews that, in the 12th century, the Pyu population was still so numerous as to be drawn upon for a strong contingent to the Burmese army. From this, we may reasonably infer that they continued to exist as a distinct nation, under the vassalage of the Burmese for at least one or two centuries later, although nothing of them is mentioned after the 12th century, and then passed away from the scene, so completely, that even their name, as that of a living community, however small, passed away with them. Two conclusions may be drawn from this: either their absorption by the Burmese was so rapid and complete, that they have entirely merged into them without leaving any trace behind them; or political circumstances drove them to another habitat where they lost their culture, national characteristics and even their name, and also no doubt, through the influence of surrounding races, their language, or at least, the greater part of it. If we assume the latter conclusion, it may still be hoped that the remnants of that once famous nation may still be traced. Mr. Taw Sein Ko (*vide* his Report for 1911-12, paragraph 50) thinks we shall find them in the Kadus. Researches in this direction might perhaps yield good results.

Terra cotta tablet with Sanskrit legend from Hmawza.

40. In paragraph 40 of the Report for 1911-12, mention is made of the fragment of a terra cotta tablet bearing a Sanskrit legend which was found at Hmawza by Maung Po Cho, Sub-Overseer. It was submitted, for examination, to Mr. Venkayya, Government Epigraphist, who wrote that the result of his study of the fragment was not very encouraging and that he was not yet quite sure of the reading; but that the most probable reading appeared to be "Machchakadānapati-Vigahā-rājā-Çrī." Mr. Venkayya was working under great difficulties, having only a mere fragment of the legend to read, and nothing else to fall back upon for comparison, and epigraphists know how difficult it is, in some cases, to decipher a document of which one possesses only one copy or one estampage.

I was fortunate enough to come across two other such votive tablets of exactly the same kind as the fragment sent to the late Mr. Venkayya. They were found at Paunglin, Pakôkku District, bearing the legend in full, which I read as follows: "Saccakadānapati-Mahārāja-Çri-Aniruddhadevena kato a[yam?]." Two others were found at Pagan during the year, the legend of which is: "Sadharmo yam Saccadānapati-Mahārāja-Çri-Aniruddhadevena," the two characters at the end are illegible. The first legend means: "This (votive tablet) was made by His Majesty King Aniruddhadeva, the Dispenser of Truth (*viz.*, to his people)"; and the second: "This good Law by His Majesty King Aniruddhadeva, the Dispenser of the Truth, is . . . ." It will be seen the first legend is in Pāli throughout, except for the word Çri; but this word is used in the greatest number of inscriptions in Burma, even those of a very late date, either in its Sanskrit form, as above, or in the Pāli form: Siri. In the second legend the word 'Sadharmo' alone is Sanskrit.

Copper funeral urn found at Hmawza.

41. In paragraph 36, reference has been made to a copper urn found at Hmawza in October 1912 by some villagers; the heavy rains, washing away the earth, had brought it to light; it lay about three yards to the south of the spot wherein a stone urn had been unearthed the year previous by Mr. Taw Sein Ko, and at the same level. The villagers carefully disengaged it, but, while taking it up, it fell to pieces in their hands. I recovered all the fragments and contents from them; by putting the fragments together again as far as was possible, the following dimensions were obtained: 9½ inches in height × 7½ inches in diameter. The urn contained charred bones and some star-shaped ornaments in gold and silver. The bones were sent to Mr. N. Annandale, Superintendent, Indian Museum, for

[1] *Cf.* "Burmese Inscription at Bodhgaya," by Taw Sein Ko, Epigraphia Indica, Volume XI, Part III, page 118 *ff.*

examination, and he and Captain R. B. Seymour Sewell, I.M.S., Officiating Professor of Biology at the Calcutta Medical College, are of opinion that they are the human remains of a young adult probably not more than forty years of age. No trace of an inscription could be found on the much corroded metal, and there is nothing to indicate the approximate age of the urn, which may have been placed there long after the extinction of the Vikrama kings.

## SECTION II.

*The epigraphical, numismatic, exploratory, and other work of the Department, and its bearing on historical research, including reports on special subjects in which important discoveries have been made or information collected. (A brief reference only is made to subjects on which special reports have been contributed to the General Archæological Report.)*

Publication of Talaing Inscriptions.

42. Mr. C. O. Blagden who has undertaken the decipherment of the Talaing Inscriptions found in Burma has, for some time past, been contemplating the publication of the results of his labours. I have recommended that the cost of printing be defrayed by the Local Government, and that Mr. Blagden be given an honorarium for deciphering, translating, editing and seeing the work through the press.

Original Inscriptions collected by King Bodawpaya.

43. A little over a century ago King Bodawpaya collected from all parts of Upper Burma 739 original inscriptions, and placed them near the Sin-Gyo-Shwe-Gu pagoda at Amarapura; they were discovered there in 1905 and removed near the Patodawgyi pagoda, Amarapura; of these, only 468 could be deciphered. They were transliterated into modern Burmese characters under the care and supervision of Mr. Taw Sein Ko, and had gone to press when I took over charge; the volume is expected to be ready in the early part of the ensuing official year. This volume, which contains some of the very oldest inscriptions as yet found, bearing the names of Anawratha, Manuha, Sawlu, Thilaingmin, Alaungsithu, etc., and covering a period of 9 centuries (11th—19th) is among the most important yet published for the political and religious history of this Province; it is a rich philological mine, and will prove most useful in reconstructing a grammar and a vocabulary of old Burmese.

Importance of votive tablets in Burma.

44. A large number of clay votive tablets are to be found at all the old sites in Burma. Their principal interest lies in the fact that they are inscribed with legends in Sanskrit or Pāli and sometimes in both, in different characters, but all of which belong to North-Indian alphabets of the 10th and 11th centuries, which were current during the dynasties of the Pala and Sena kings, whose rule extended at a time over a large extent of country. Those bearing legends in Sanskrit contain mostly the famous verse "Ye dharmmā hetu-prabhavā. . . .", *etc.* All these tablets are distinctly referable to Bengal and Behar (*cf.* plate XXIV Cunningham's Mahābodhi), and point out to an active intercourse between Burma and Northern India[1]; it is remarkable that none has yet been found that could be directly traced to Singhalese influences. They corroborate the tradition, duly recorded in the chronicles, that Singhalese Buddhism did not exist in Pagan before Anawratha (A.D.1044—1077), or at least, that it was not yet followed by the majority of the people, who professed Mahāyānism and, which is also very probable, a form of Hīnayānism the scriptures of which are written in Sanskrit. These tablets form an important link in the history of the development of Buddhism and of the alphabet in Burma.

[1] This is corroborated by Tāranātha, who says that during the dynasty of the four Senas a great number of monks, amongst whom the renowned Sangamaçrījñāna, took refuge at Pagan and in Cambodia; A. Schiefner's Tāranātha's Geschichte des Buddhismus in Indien, p. 255.

45. Six enormous volumes of inscriptions found in Burma have already been transliterated into modern Burmese characters and issued from the Government Press, Rangoon, and materials are fast accumulating for a seventh volume. All this mass of epigraphs contains much information about the political and religious history of Burma, from the 11th century A.D. up to the 19th. Practically nothing, however, has yet been done to unlock all these treasures and make them public property. All that we have now in the way of translation and annotation is as follows :—

Present state of epigraphy in Burma.

(i) The Kalyānī Inscriptions, erected by King Dhammaceti at Pegu in 1476 A.D. Text and translation, 1892, by Mr. Taw Sein Ko;

(ii) Some remarks on the Kalyānī Inscriptions, 1894, by Mr. Taw Sein Ko;

(iii) A Preliminary Study of the Po U Daung Inscription of Sinbyushin, 1774, by Mr. Taw Sein Ko, 1893;

(iv) Inscriptions of Pagan, Pinya, and Ava, translation with notes,[1] 1899, by Maung Tun Nyein, then officiating for Mr. Taw Sein Ko;

(v) Burmese Inscription at Bodh-Gaya, 1911, by Mr. Taw Sein Ko;[2]

that is, a mere drop in the ocean. That so little epigraphical work has yet been done, is to be attributed to the fact that, besides this office being undermanned, the time of the Superintendent is fully occupied otherwise, and that, as a consequence, he can find none, or at least very little, to devote to this most important work. Epigraphy, in Burma, is practically still to be founded; we need a monograph on the history of the development of writing in this province, as well as a treatise on "Burmese Epigraphy" somewhat on the lines of Burnell's South Indian Palæography; a representative selection of the most important inscriptions might be treated on the plan of Fleet's "Inscriptions of the Early Gupta Kings" or, better still in the case of Burmese epigraphs, on the plan adopted by M. L. Finot in the Bulletin del'Ecole FranCaise d' Extrême-Orient, in editing the Cambodian inscriptions. All the volumes already published are awaiting scholarly translation and annotation. Until this be done, it is scarcely reasonable to expect a comprehensive and authoritative history of Burma and Buddhism in this Province, to be written.

In this respect, Burma is the most backward country in the Far East, and I think the time has come for Government to take steps, in the near future, to remedy this state of things, and have the work, of which a mere sketch has been given above, carried out. There does not seem to be any probability of the Superintendent being able, in future, to devote more time to epigraphy than he has in the past. In these circumstances, it may be found necessary to appoint a Government Epigraphist for a certain number of years.

46. Not a few references are made in Burmese histories and some other works to the *Ari*, the ministers of a cult which existed at Pagan before the introduction of Hīnayānism in Upper Burma subsequent to the storming of Thatôn by King Anawratha in A.D. 1057. Native chronicles, ignorant of or unwilling to acknowledge the fact that *any* other form of Buddhism, as Mahāyānism or a school of Hīnayānism with a Sanskrit Canon ever existed in Burma, sum up the religious history of Pagan previous to Anawratha, by asserting that Buddhism did not exist at Pagan before the 11th century, and by saying that the cult then prevailing was that of the *Ari*. Unfortunately, very few details are given concerning them beyond the fact that they enjoyed a kind of *jus primæ noctis*, and were officiating at the extensive annual animal sacrifices which took place on the summit of the Poppa Mountain, and in which the court and the people participated, partaking freely of spirituous drinks. Incidental references have been made to the *Ari* in a few European

The *Ari* of Burma.

[1] This volume, though very useful, needs a good deal of revision; critical notes are almost completely lacking.

[2] Besides the above, M. L. Finot, of Paris, has deciphered and translated a short Pāli inscription found at Hmawza and ascribed to about the fifth-sixth century A.D., and Mr. C. O. Blagden of London has deciphered and translated the Talaing face of the Myazedi pillar, and deciphered the Pyu face; he is working at some other Talaing Inscriptions.

publications, but nothing definite has been come to regarding their true character and the exact nature of their worship. It might be, as M. L. Finot points out, that they perhaps were the ministers of the çaivaite cult; this is a new point of view, and it would be most interesting to follow up the clue; now, only one image of Çiva has been found at Pagan (*vide* next paragraph, 47), at the Nat-Hlaung-Kyaung; it is clearly late mediaeval and has no bearing on the question of the *Ari* anterior to Anawratha's reign; no other çaivaite image or symbol has been found in Pagan, none at least which could be clearly referred to a period antidating the 11th century A.D., and this seems to militate somewhat against this assumption, unless it be assumed that the *Ari* came to Pagan from a country wherein çaivaism prevailed. The Burmese works referred to and above all the "*Ari-aṭṭhuppatti*" seem rather to indicate that the worship of those *Ari* was a primitive and savage one, in which the Nāga cult was predominant.[2] But whatever they may have been anterior to Anawratha, they assumed during his reign, and retained for several centuries afterwards, a semblance of Buddhism, in order to retain their hold on king and people alike, and the inscriptions and chronicles prove abundantly that they succeeded in this to a certain extent. Their stronghold was at Samathi, near Pagan, whence they slowly spread over the upper country; they were divided into: *Araññavāsī* (Forest-dwellers) and *Gāmavāsī* (village-dwellers); the latter greatly preponderated, the former being a very small minority who lived in communities and not, like the *Āraññakas* of India, singly and separate from their brother-monks.

Çaivaism and Vaiṣṇavism at Pagan.

47. Traces of Vaiṣṇavism in Lower Burma are abundant, above all at Thatôn and old Prome, and are not lacking at Pagan; in the latter city, the Nat-Hlaung-Kyaung is a distinctly Hindu temple dedicated to Viṣṇu[3]; in niches round the exterior walls are stone sculptures representing the Ten Avatars of Viṣṇu, most of them badly disfigured, but some still distinct enough to allow the identifications to be made. Colonel Yule found a stone sculpture there, which is now in the Berlin Museum,[4] and which represents Viṣṇu sitting cross-legged, and holding his usual attributes; under him is his *monture* Garuḍa; a similar figure but much smaller and defaced, can be seen in the eastern corridor on the capital of a brick pillar; the attributes held by the principal figure cannot clearly be made out, but the Garuḍa under it is quite plain. In a niche in the southern corridor is another standing stone figure of the same god, the conch in his upper left hand leaves no doubt as to his identity. Besides this, a *Hpongyi* found in a field at Myinkaba (Pagan), a bronze figure of Viṣṇu, about one foot in height, and of good workmanship; it is now preserved in the local museum at Pagan. The existence of Vaiṣṇavism at Pagan, at least at a period posterior to the eleventh century A.D., is thus fully attested; it must be remembered, however, that the Nat-Hlaung-Kyaung temple was built by a colony of Indians for their own use and that it is the only Hindu temple in Pagan which can be identified without the shadow of a doubt; it cannot be concluded from this that Vaiṣṇavism was at any time the religion of even a portion of the people of Pagan before or after the eleventh century; it was merely that of a colony of settlers and of a floating mercantile population. The only trace of Çaivaism in Pagan is a stone statue about four feet high[5], and which stands now at the entrance of the Pagan Museum, where it was removed from the Nat-Hlaung-Kyaung; its attributes and above all the trident in the upper right hand leave no doubt as to its being Çiva. Its presence in a Vaiṣṇavite temple, wherein no other Çaivaite images have been found, would seem to point out to the existence at Pagan of a Çaivaite temple from which it was removed after its destruction or its crumbling into ruin. Mr. Taw Sein Ko is of opinion that the Gna-Kyway-Na-daung near by was probably originally a monstrous *liṅga* and therefore a Çaivaite

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[1] "Un nouveau document sur le bouddhisme birman," Journal Asiatique, Juillet-août, 1912, p. 127.

[2] M. Finot, *Op. cit.*, p. 128, made a shrewd guess at this. For human and other sacrifices in connection with the Naga worship, see Fergusson's Tree and Serpent Worship, Introduction.

[3] *Cf.* H. Yule's "A narrative of the Mission to the Court of Ava in 1855," pages 53-4.

[4] For a representation of this figure see Grünwedel's "Sculpturen aus Pagan" in the Veröffentlichungen aus dem Königlichen Museum für Völkerkunde, V Band, page 128.

[5] See Yule, Op. cit.

monument; if this be the case, this Çiva figure may have been removed thence. The sculptures of the Nat-Hlaung-Kyaung as well as this Çiva are late mediæval and probably posterior to King Anawratha; any way they cannot be adduced as proofs of the existence at Pagan, as a popular religion, either of Çaivaism or Vaiṣṇavism or of both, anterior to this King, although, no doubt, they were known there in early times, and had their share of influence on the people.

Numismatics.

48. Three silver and eight copper coins belonging to the Phayre Provincial Museum were sent for identification to Mr. Daya Ram Sahni, Curator, Provincial Museum, Lucknow; one of the silver coins was minted at Balwantnagar by Alangir II (A.D. 1754—59) in his fourth regnal year, Mr. Daya Ram Sahni remarks: "Coins of this mint are extremely rare. One coin of this mint of regnal year 1, is in the Provincial Museum, Lucknow." The two other silver coins are of Shah Alam II (A.D. 1759—1806) and were minted at Ahmadnagar—Farrukhabad. The eight copper coins, also of the Ahmadnagar mint, range between A.D. 1295—1351. Sixteen coins, two of silver and fourteen of mixed metal, belonging also to the Phayre Museum, were sent to the same gentleman; the silver ones were minted respectively by Barkak Shah (A.H. 949) and Ghiyathu-d-din Mahmud Shah III, both of Bengal. Eight silver coins belonging to the same institution were sent to the Director-General of Archæology for examination; the report has not yet been received and they remain to be dealt with. Eleven billon coins have been identified; they range from A.H. 712 to 724 and were minted by Alan-d-din Muhammad Shah II (A.D. 1295—1315), Kutba-d-din Mubarak Shah I (A.D. 1316—20) and Ghiyathu-d-din Tughlak I (A.D 1320—25). Fourteen silver coins were also sent to the same gentleman; in this collection is a Gadhaiya coin, on the obverse face of which is a rude imitation of a Sassanian bust and on the reverse lines and dots suggesting the Sassanian fire alter; these coins were current in Rajputana and Gujarat from about 750 to 1100 A.D. Five other silver coins were also sent for identification; one is a coin of Shah Jahan, minted at Patna in his regnal year 8; two are of Saya Rao I, of Baroda State; one of Ahmad Shah I, of Gujarat (A.D. 1410—43), and the 5th was struck by Shah Alam II at Muhammadabad (Benares) in 1217 A.E. Two coins and six pieces of silver were found in a jar buried in the ground near a *hpongyi kyaung* compound in the Payagyi village-tract, Hanthawaddy District. These coins are identical with those found previously at the same spot, and described in paragraph 58 of the Report for 1912. A Burmese copper coin was made over to this office by one Maung Po Lu. The reverse face bears the following :—၁၁၄၃၍။တိုတွဲလပြည့်ကျော် ၁၄ ရက်။ "Monday, 11th February 1781"; this is the date on which King Bodawpaya ascended the throne and the coin was struck in commemoration of this event. On the obverse, two fish are represented; this is to shew that Bodawpaya was born on a Monday; the letters of the alphabet are distributed over the days of the week, and persons born on such or such a day, are given names beginning with one of the letters assigned to that particular day; each day of the week may also be represented by an animal the name of which begins with one of the letters for that day; the letters for Monday are : ဏ ဓ ဝ ဃ ဂ., ဂ, (ဂ) is the initial letter for the Burmese word "fish," ငါး (ṅā :) ; the fish, therefore represent Monday, the birthday of the King.

Reports on special subjects submitted to the Director-General of Archæology.

49. The following special reports were submitted to the Director-General of Archæology.

## *Report on Conservation in Burma*, 1911-12.

During the year 1911-12 the total amount available for expenditure on archæological works was Rs. 20,000; to this sum Rs. 5,000 were contributed from the Imperial revenues. The greater portion of the amount was expended on the maintenance of some of the most interesting monuments. The special repair works to the Bawbawgyi Pagoda at Hmawza were continued. Owing to the paucity of funds consequent on the depressed state of finance, the repairs to this,

one of the oldest and most interesting buildings in Burma, had to be spread over a number of years. The repairs to the Bêbê were of a minor nature and consisted mainly in making the roof water-tight and enclosing the whole building with a fencing. The chief interest of this pagoda lies in the stone sculpture found within the corridors and which depicts the Buddha in a sitting posture flanked by two attendants, also seated; below the figures is an inscription in Pyu which has very much deteriorated, but some characters are still legible. The repairs to the Lemyethna were also of a minor nature. This pagoda originally contained four sculptured stones, of which two are now missing; these stones were placed around the central pillar, in the middle of each face; one of the two remaining stones represents the Buddha seated in the usual manner flanked by two attendants, one of whom is in monkish garb and the other in a very rich dress. At Mandalay private initiative takes an active part in the conservation of buildings of historical interest. In the North Moat Road there are 23 *zayats* (rest-houses) constructed of wood, with fine ornamental carvings on the eaves and gables; they were built by Burmese Ministers in King Mindon's time. U Kan Ti, the well-known 'Yathegyi' (hermit) of the Mandalay Hill, is repairing them at a cost of Rs. 1,000 each. He also repaired the Sandamani Pagoda close to the east of these *zayats*; the money spent on the pagoda itself amounted to Rs. 10,500, and Rs. 24,000 were spent on the construction of four new *zayats* and a covered causeway; all these sums were obtained by public subscription. The Sandamani is borne on the list of monuments conserved by Government; it contains the bones of the Crown Prince, the Sagu *Mintha*, of the Malun *Mintha* and his brother and of the Maingpyin *Mintha*, all of whom lost their lives in the Myingun rebellion of 1866.

### *Excavations at Hmawza (old Prome).*

The most interesting finds of the year were three Pyu inscriptions found, one at Amarapura and the others at Hmawza, and the third fragment of an inscription in Pāli at the Bawbawgyi Pagoda near Prome, the first two fragments having been found at the same spot the year previous. As it is, just at present, impossible to make anything of Pyu epigraphs, the interest of these finds centres in the fragment of Pāli inscription mentioned above. These three pieces, which fitted perfectly, were sent to Mr. Blagden for decipherment, who passed them over to M. L. Finot, of Paris; the fragments thus brought together form but part of a larger epigraph, but what is missing appears to have been irretrievably lost. What remains was deciphered and translated by M. Finot.[1] This text is probably an extract from the Pāli canon, but it has not yet been identified in the volumes already published by the Pāli Text Society, though it has some resemblance to certain passages of the Dhammasangani. The characters used are practically identical with those of the Maunggan gold plates,[2] and there can be no doubt that, except in a few particulars, these scripts are very clearly akin to the Kadamba script. We may, therefore, accepting the opinion of Mr. Finot, who said that "we cannot be far out in attributing the fragments to the sixth—seventh century A.D.", confidently assert that these inscriptions are not later than the sixth or seventh century. Of the Pyu epigraph found at Amarapura amongst the inscriptions collected over a century ago by King Bodawpaya, Mr. Venkayya, the late epigraphist to the Government of India, says "I have studied the impression and the photograph very closely and find that the language is foreign to me. The alphabet is, however, Indian and reminds one of the two inscriptions of Madhaniputa Purisdata from Jageyyapeta (in the Kistna District) published in Burgess' Buddhist Stupas of Amaravati and Jageyyapeta, page 110, and plates LXII and LXIII. The inscription may belong to about the fourth century A.D. Thus the writing is older than the Maunggan plates assigned to the fifth century A.D. It is interesting to note that the writing in both of them resembles the alphabet used in the Telegu country in ancient times." I have said above that the script of the Pāli inscription

[1] For the translation, see Report of the Superintendent, Archæological Survey, Burma, for 1911-12, page 11; and for the plate, Journal Asiatique, 1912, page 135.

[2] For these plates see Journal Asiatique, 1912, page 135.

deciphered by Mr. Finot and that of the Maunggan plates are almost identical and Mr. Venkayya notes that the writing on those gold plates and the Pyu inscription resemble both the old Telegu script. All this advances us one step further in the problem of the introduction and development of the alphabet in Burma. The Maunggan plates and the Hmawza stone are also important from the point of view of the history of religion in Burma ; they are all in Pāli and contain extracts from the Canon and atthakathas of the Southern School of Buddhism, shewing that, at that period it had followers at Prome, and that it was probably not introduced from Ceylon, but from Southern India, for it is well-known that Pāli was still extensively cultivated in that part of India in the fifth and sixth centuries A.D. ; the Talaing influence from Thatôn, however, cannot be ignored and it is probable they also brought with them Hīnayānism in their intercourse with Prome ; for, in the fifth and sixth centuries A.D., consequent on Buddhaghosa's Mission to Ceylon there seems to have been in Thatôn an impetus given to Southern Buddhism and no little literary activity. Another interesting point raised by these epigraphical finds, is the co-existence, at Prome, of the two forms of Buddhism, Southern and Northern, as well as of Hinduism and, therefore of Pāli and Sanskrit. Prome must have been essentially a vaiṣṇavite city : one of its names is Vjiṣṇumyo ; there was found there by Mr. Taw Sein Ko, "amidst objects indicating the Çiva cult, a clay seal, with a *liṅga* depicted on its obverse face ; the *liṅga* rests on a rectangular pedestal. On the reverse face is the well known trisul emblem." Thus, Hinduism had followers at Prome early in the Christian Era. There were also found votive tablets with the legend : "Ye dharmā hetuprabhavā . . ." which points to Northern Buddhism or to a school of Hīnayānism with Sanskrit Canon. But a bronze figure of Avalokiteçvara of exquisite workmanship, leaves no doubt as to the existence of Mahāyānism at Prome. We have thus tangible proofs of the co-existence at a very early period, in the Irrawaddy Delta, of the three great Indian faiths : Hinduism, Hīnayānism and Mahāyānism, as well as of Pāli and Sanskrit, their sacred languages. The question as to the date of the introduction of Buddhism into Burma and its development naturally presents itself here ; this is a moot point ; I think our materials are not sufficient enough to enable us to settle this question just yet. But what we have at least enables us to form a pretty clear idea of how matters must have stood in that part of Burma early in the Christian Era. From its geographical position and its situation on the largest waterway of the country, Prome was open on almost every side to the influences of many countries, but above all to those of Southern, South-Eastern, Central, and Northern India, and of Cambodia and the Talaing country. It was an old Hindu settlement in the heart of the Pyu country, with Hindu rajas at the head of Government. The easy accessibility of the place by boats, and the riches of the surrounding country must have attracted a large number of Indian settlers, led by their commercial genius and enterprise ; Prome was not the only Indian settlement ; four others are mentioned in the neighbourhood of the present city of Rangoon. Prome was then, a great trading centre, the meeting place of a diversity of nations whose members brought with them their faiths, their arts and their scripts. The probability is that all these creeds thrived peaceably side by side and, with them, their sacred languages, Sanskrit and Pāli.

What has been said in the preceding paragraphs may be summed up as follows : (i) Very early in the Christian Era, there was a regular intercourse between Burma and India ; (ii) at that time Prome was a Hindu colony in the middle of the Pyu country ; (iii) the Pāli Canon and its commentaries were known there as early at least as the fifth century A. D. ; (iv) Hinduism, Mahāyānism and Hīnayānism, and their sacred languages, Sanskrit and Pāli, flourished side by side at Prome ; (v) two South Indian alphabets were known there as far as the 5th—6th century, and very probably much earlier ; (vi) between the Talaing Kingdom and Burma proper further north, was a kingdom, which we may call the Pyu Kingdom, whose people gave its name to the whole country under the Chinese form Piao ; they had an alphabet resembling the old Telugu script, and received strong influences from Southern and Northern India ; they still spoke and wrote their own language in the eleventh century, afterwards loosing their nationality by becoming absorbed by the Burmese tribes ; (vii) Northern Buddhism was still

extent and Sanskrit used in Pagan in the eleventh century; from this century dates the rapid decadence and disappearance of Mahāyānism and the firm establishment of Hīnayānism in Burma, and the final supersession of Sanskrit by Pāli as the sacred language.

## *Archæological Finds.*

Burmese Kammavācā at Madras.

50. Mr. Krishna Sastri, Assistant Superintendent, Archæological Survey, Southern Circle, sent a copy of the photograph of a leaf of the Kammavācā or 'Book of Ordination' in the usual thick square characters. Copies of this old ecclesiastical work are plentiful in Burma, and do not possess any special antiquarian interest.

Relics found at Kanhla.

51. Some objects were discovered in the relic-chamber of a pagoda which fell down at Kanhla, Pakôkku District, by Major C. E. Bowen, Deputy Commissioner. They consist of twenty-nine brass statuettes representing the principal events in the life of the Buddha from the time he attained the *Bodhi*, or Supreme Enlightenment under the Bo tree at Bodh-Gaya. They are in all respects similar to those found at Shwebo some years ago[1]; these relics, of inferior workmanship, are numerous in Burma and have neither great antiquarian nor artistic value. They have been re-enshrined after being photographed. The pagoda itself is barely a hundred years old; on some of the walls were discovered some frescoes illustrating events in the Buddha's career; they are above the average in design and colour. These also were photographed for preservation before the walls were pulled down.

Finds at Pagan.

52. On the Gu-thon-lon Pagoda at Kyauksauk near Pagan falling down, a number of relics of the usual kind came to light: some small brass and clay Buddhas. They were brought to the notice of this office by Maung Tin, A.T.M., Subdivisional Officer, Pagan, through the Deputy Commissioner, Myingyan. Several objects of greater interest were also found, which were subsequently removed to the Pagan Museum. Amongst these is a bronze specimen, 1″·7 in height, of what the Burmese call ဝဲဂဏ္ဍာဝျိဟ်ကပ် (Gavam-Kyaw-Khyaṅ-Kap), that is Ganeça, commonly known in Burma as Mahāpeinnè (မဟာပိန္နဲ) with, back to back with him, and somewhat smaller, the representation of Gawompadé (Gavāmpati). Ganeça is well known as the patron of traders and corporations; Gavompadé is the Buddhist *patron saint* of the Talaings, who first brought the light of the True Law among them. His cult became known and spread in Pagan only after the destruction of Thatôn in A.D. 1057; in the inscriptions, Anawratha is represented as having had a statue of Gavompadé carved out of a huge teak log[2]; statuettes of his are still used in witchcraft, and confer certain highly desirable wordly advantages, on *mantras* being recited over them[3]. A curious feature of this bronze image is that both figures have their eyes covered with their hands. It was used by magicians, in working out charms of different kinds, such as, for instance, making their enemies blind of both eyes, or throwing a charm over them which made them blind to their own dangers or advantages; it was used as a charm which rendered people invulnerable to all kinds of weapons; all this is indicated by the eyes of the two personages being covered with their hands; and many other benefits could be obtained from its use. The union of a god of the Hindu pantheon with a great Buddhist saint, is typical of the blending, in Burma, of popular Hindu and Buddhist superstitions. A custom obtained among the Burmese, of enshrining in a pagoda, while it was being built, objects that had belonged to some ancestors of the person who erected it; this explains its presence in a purely Buddhist monument. There was also found a brass drinking vessel, 5½ inches in diameter and 1½ inches in depth, containing one or two pinches of gold powder; this

[1] Annual Report of the Archæological Survey of India, 1903-04, pages 145—157.

[2] See Original Inscriptions collected by King Bodawpaya in Upper Burma and now placed near the Patodawgyi Pagoda, Amarapura, P. I. Inscription No. 1

[3] *Cf.* the Lokahitagambhirakyam, pages 182, 191.

drinking vessel was no doubt enshrined with the powder for the better preservation of the latter. Its enshrinement in this pagoda is remarkable in that brass vessels for domestic purposes are used generally by Hindus, seldom if at all by the Burmese.

Finds at Hmawbi.

53. Mr. G. Holme, Assistant Engineer, Insein Subdivision, while inspecting the work being done in widening the Rangoon-Prome road at Hmawbi (mile 31), found, within the foundations of an old fort, a large number of cigar or torpedo-shaped sandstones, about $5\frac{1}{2}'' \times 1\frac{3}{4}''$; two were sent to this office; at first sight, they appear to be *liṅgas*; but the too pronounced elongation at both ends, the lack of an indentation at one end of them, and inability to find any *yoni* at the spot in which they were discovered, clearly show they are not *liṅgas*; similar stones are found also near Pegu. They seem merely to have been used for some household purpose.

An inscription at Shwegu.

54. An inscribed stone was found near the village of Shwegu, Wundwin, by Mr. H. Davies, I.C.S., Subdivisional Officer, Thazi. The date cannot be read; the inscription records the building of a pagoda and the dedication of slaves thereto.

Votive tablets at Twante.

55. Saya Thein, of Hmawbi, reported the discovery in the ruins of the Sudaungpye, an old pagoda, at Twante, of a large number of inscribed votive tablets. A few of the very best were chosen and sent to this office. They are of the usual type: the Buddha sitting in the bhumisparçamudrā; under the lotus-throne are four lines of inscriptions in North-Indian characters of the 11th-12th century containing, in Pāli, the stanza: "Ye dhammā hetuppabhavā. . . ." etc. They bespeak relations between the southern coast of Burma and Bengal.

Stone elephant at Kyauksè.

56. While inspecting the Nandawye Pagoda near Kyauksè, my attention was drawn, by some villagers, to a small stone elephant lying hidden in the bush; it is of good workmanship and dates from the 13th century A. D. Ancient objects carved in stone are not very numerous in Burma, and all specimens found should be carefully preserved. I had the elephant sent to my office at Mandalay through the care of Lieutenant-Colonel J. J. Cronin, Deputy Commissioner, Kyauksè, to be ultimately placed in the Palace Museum, Mandalay.

Brass plate with cipher at Zathabyin.

57. Mr. J. D. Fraser, Deputy Commissioner, Amherst District, forwarded to this office, for decipherment a brass plate, $5\frac{1}{2}'' \times 3\frac{1}{4}'' \times 1\frac{3}{16}''$ with inscriptions on both sides, obtained by Mr. W. G. Cooper, Extra Assistant Conservator of Forests, Kado Subdivision, a little above Zathabyin, Amherst District; it had been confided to him to have it translated. Such plates invariably refer to buried treasure which was left behind by Talaings in their flight when Alompra conquered the country. The plate was sent to Rev. R. Halliday, a learned Talaing scholar, now residing at Phrapatom for favour of decipherment; Mr. Halliday writes: "I have been unable so far to make anything of the copper plate with the supposed Mon inscription. It is evidently in some kind of secret writing. Some of the marks are evidently not in the characters of any known alphabet, and even where there is resemblance to the Mon alphabet it is difficult to make anything of the combinations. I have showed it to several persons, but it has not resulted in anything intelligible yet. I showed it to our friend the printer Monk at Paklat the other day and he asked me to leave it with him. He thinks he can find a key to it. I am going back there soon and he hopes to be able to put me in the way of reading it. I hope he will be able to throw some light on it." Such plates are said to be numerous in Lower Burma; most of them are difficult to be deciphered, because they were purposely written by the owners of the hidden treasures in ciphers which they themselves had invented and which they alone, besides a few relatives, could read; but they are all based on ciphers called in Burmese ကျုံးကာ§ုံးကျုံးကာ§ုံး "kyé gaṇan du gaṇan", the secret of reading which is given in books known under the general title of ကတဝိဇ "Lokī sā" such as the *Lokahitagambhīra, the Lokahitarāsī*, the *Lokahitasārarāsī*, etc.; these are widely

read and easily procurable, and might be consulted with advantage in deciphering such documents; but another difficulty in translating them is that they are not written in one language only, but in a medley of several languages, Burmese, Talaing, Shan, Karen, Taungthu, etc. The translation of several of these plates may be seen in such Burmese works as those above mentioned.

Inscription at Gangaywama.

58. A stone slab with inscription was found by the Township Officer, Kyaukpyu, at Gangaywama village, Kyaukpyu District. A rubbing and a photograph were sent to me through Maung Myat Tun Aung, C.I.E., K.S.M., T.D.M., Deputy Commissioner, Kyaukpyu, but both were very imperfect and nothing much could be made out of them, the latter having faded; another photograph has been asked for. From what could be seen, the characters of this inscription appear to be very archæic.

Five copper labels with inscribed titles found at Ava.

59. Maung Pe, Circle Inspector, Sagaing Subdivision, Sagaing, obtained from one Po Kha, a contractor of Tada-U village, five copper labels inscribed each with a military title, as follows: ဘွဲ့တောင် ကျေင်ထင်။ ဖေယာဘွဲ့တောင်။ ဘွဲ့တောင်ဖေယာကျော်။ ဘွဲ့တောင်ရဲကျော်။ and ထုရင်ထုဗို့နေဒဲရထာ။ At the end of each label there are two holes, to enable the officer to wear it on his forehead tied by means of strings. These five labels differ from the ordinary ones, in that they bear no crest; they were extemporised and engraved on the battle-field or very soon after as a mark of royal appreciation for officers of uncommon gallantry. These titles were bestowed in 1866, when the Padeing Prince, son of the Crown Prince, revolted, and the Thonze Prince, son of King Mindon, was sent to Ava to quell the rebellion. It was suggested to the Deputy Commissioner, Sagaing, that these plates should be acquired for the Provincial Museum, Rangoon, under the Treasure Trove Act.

Two votive tablets found in the caves near Moulmein.

60. Two votive tablets, which were found, one in the Kleyon or Farm Cave, and the other in the Dhamathat Cave, near Moulmein, and which it is intended to be presented to the Archæological Department, Indian Musuem, were forwarded to this office for identification, by Mr. J. Coggin Brown, M. Sc., F.G.S., Assistant Superintendent, Geological Survey of India. Both are identical and represent the Buddha under the form of "Zabupadé" (Jambupati); this representation seems to be particular to the Burmese, Talaings, Shans and Siamese. The Buddha is in full regal dress and decked with a profusion of bejewelled ornaments. This image of Gautama is called Zabupadé, because, it is said, there was once, in India, a king, Zabupadé by name, exceedingly proud and fond of rich dresses; the Buddha, to curb his pride and vanity, assumed miraculously a regal dress, in comparison with which the king's was simplicity itself, and preached to him a sermon on the vanity of the things of this world[1]; and it is to commemorate this event that the Buddha is thus represented. From their appearance, these tablets seem to be of Shan or Siamese origin; there have always been many Shans in this part of the country and wars between the Talaings and Siamese and between the Burmese and Siamese have been frequent, and this would explain the presence of Shan or Siamese images in the Talaing country. They do not appear to be earlier than the 18th century.

Burmese trophy in Ayr.

61. Mr. David Alec Wilson, of No. 1, Broomfield, Ayr, Scotland, sent to this office a copy of a Burmese inscription on a gun in Ayr, at the headquarters of the Royal Scots Fusiliers. The inscription runs as follows: "၁၀၄ပြောဆိုထပြည့်ကျော် ၇ ရက်ဝနေညှင်ချက် ထိကျော် ၀နာနရိတ္တင်ဝည့်ဝထိုင်ခဲရ။" and translated it means: "[This gun was captured] 24 minutes past 6 o'clock on the evening of Saturday, 1st January 1784 [year in which King Bodawpaya] took Arakan." There is also a Dutch inscription at the breach with the year 1618. The gun is of Dutch manufacture, and had been obtained from Dutch adventurers by the Arakanese, from whom it was taken by the Burmese, to be captured finally by the British.

[1] The story of Jambupati has not yet been traced in the Pāli Canon and the commentaries; it is to be found in the Tathāgata-Udānam, a Burmese life of the Buddha; no references, however, are made; it exists also in Talaing: No. 205 of the Talaing section of the Manuscript Department, Bernard Free Library, Rangoon.

Portuguese inscription on a tombstone at Syriam.

62. A tombstone with an inscription in Portuguese, Burmese and Latin was dug up near the old Portuguese church at Syriam by the Burma Oil Company while digging a foundation on their land. A rubbing was forwarded to this office by Captain R. Hodgins, I.A., Deputy Commissioner, Hanthawaddy District; above the inscription is the pictorial representation of a skull on cross-bones between two hourglasses; the stone marked the burial place of the mother of one Antonio Fernandes who died at Syriam in 1732, aged 48 years. The following is the trilingual inscription :—

| | |
|---|---|
| Aquĭ está Sepultāda | ĭdade de 48 Annos |
| Corpo de Maria Dias | aqual gatteceo Em |
| Mulher que foĭ de | 12. de Março de 1732 |
| Antonĭo fernandes | Requiescat in pace |
| natural de Sĭrĭao de | |

ဝဝ၌ဝုးထပေါင်းပြည့်ကျော် ၂ ရက်ဗုဒ္ဓဟူးနေ့ဂျ ကိတီးကျော်တွင်ဆရောယာနိုတ်မွေး သမိဓင်းမသတ် ၄၀ နှစ်ထွင်ကံခဲ့သည်။

CHAS. DUROISELLE,

MANDALAY, *the 22nd May 1913.* *Offg. Supdt., Archæological Survey, Burma.*

## PLATE I.

FIGURE 1.—Discovery of the urn with a Pyu inscription of one line below the rim and another of 16 lines at the bottom, at Hmawza (old Prome); see paragraphs 36 and 37 (ii).

FIGURE 2.—The same urn photographed with the ink impression of the inscription still adhering to it.

FIGURE 3.—Frescos on the walls of the Kubyaukkyi pagoda, Wetkyi-in village, Pagan, representing scenes in the anterior lives of the Buddha. From left to right, beginning at the top row, the legends are: (i) Supatta Jāt, kyi = Fausböll II, 433, No. 292; (ii) Kāyavicchinta Jāt, pumnā-rasi = Fausböll II, 436, No. 293; (iii) Jambu Jāt, sacpan-nat = Fausböll II, 438, No. 294 (Jambukhādaka); (iv) Suca Jāt, amat = Fausböll III, 66, No. 320 (Succaja); (v) Kuṭidusa Jāt, caphyan ton = Fausböll III, 71, No. 321 (Kuṭidūsaka); (vi) Tatrabhāya Jāt, khransiy = Fausböll III, 74, No. 322 (Daddabha); (vii) Bānara Jāt, myok = Fausböll III, 132, No. 342 (Vānara); (viii) Kuntani Jāt, man = Fausböll III, 134, No. 343; (ix) Amba Jāt, Sakrā = Fausböll III, 137, No. 344 (Ambacora).

PLATE I.

1.

2.

3.

## PLATE II.

FIGURE 1.—Çiva, now at the entrance of the Pagan Museum, originally at the Nat-Hlaung-Kyaung, Pagan ; see paragraph 47.

FIGURE 2.—Visnu, found in a field at Myinkaba, Pagan ; see paragraph 47.

FIGURE 3.—Enamelled plaque from the upper tier of the Ananda Temple, Pagan ; it represents an episode of the Mahāummagga (better known as Mahosadha) Jātaka, No. 546 of Fausböll's edition. *Legend* : Vālukapañhā, the Test of the Sand-rope (Fausböll vi, 341, line 10).

FIGURE 4.—Plaque from the Eastern Petleik pagoda, Pagan. *Legend*, Paduma Jāt, No. 262 in Fausböll's edition, Volume II, 321—323.

PLATE II.

1

2

3

4

# APPENDICES


PAGE

APPENDIX A.—Register of objects of Archæological interest, the preservation of which has been approved by the Local Government ... ... ... 31

APPENDIX B.—Application for administrative approval to the preservation by Government of objects of Archæological, Historical or Architectural interest ... 32

APPENDIX C.—Statement showing Expenditure sanctioned and incurred on Archæological works during 1912-13 ... ... ... ... ... 34

APPENDIX D.—Cost of the Archæological Survey, Burma, under the main heads of the Budget for 1912-13 ... ... ... ... ... 36

APPENDIX E.—(*a*) List of Drawings made by the Archæological Survey, Burma, during the year 1912-13 ... ... ... ... ... ... 37

(*b*) List of Photographs taken by the Archæological Survey, Burma, during the year 1912-13 ... ... ... ... 38

APPENDIX F.—List of Publications issued during the year 1912-13 ... ... ... 40

APPENDIX G.—List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of ... ... ... ... ... 41

APPENDIX H.—List of Public Libraries, etc., to which copies of the Reports of the Superintendent, Archæological Survey, Burma, are regularly supplied ... 42

# APPENDIX A.

*Register of objects of Archæological interest, the preservation of which has been approved by the Local Government.*

| Serial No. | Title and nature. | Locality. | Description and work to be done. | Restoration. Estimated cost. First cost. | Restoration. Estimated cost. Annual maintenance. | Remarks. |
|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| | | | | Rs. | Rs. | |
| | Corridors of the Eastern Petleik Pagoda. | Situated in the town of Pagan, Myingyan District. | The corridors were exposed after the excavations that were conducted round the building in 1912. They are decorated with plaques illustrating scenes in the Buddhist Birth stories. | | | |
| | | | The corridors, a greater part of which are still in good condition, should be restored. | 9,803 | | |

APPEN

*Application for administrative approval to the preservation by Government*

| Title and nature. | Locality. | Description and Proposals. | Estimated cost of restoration. | |
|---|---|---|---|---|
| | | | First cost. | Subsequent annual maintenance. |
| 1 | 2 | 3 | 4 | 5 |
| | | | Rs. | Rs. |
| Corridors of the Eastern Petleik Pagoda. | Situated in the town of Pagan, Myingyan District. | The inclusion of the Eastern Petleik Pagoda at Pagan in the list of Archæological buildings to be conserved by Government was sanctioned in the Chief Secretary to the Government of Burma General Department letter No. 256—2A.-15, dated the 21st April 1908. | | |
| | | The corridors for the restoration of which it is now proposed were exposed after the excavations that were conducted round the building in 1912. They are decorated with plaques illustrating scenes in the Buddhist Birth stories which form a very rare acquisition to the Archæological Department. | 9,803 | |

DIX B.

*of objects of Archæological, Historical, or Architectural interest.*

| Alternative | | Remarks of— | | | Orders of the Local Government in the Public Works Department. |
|---|---|---|---|---|---|
| Estimated cost of simple conservation only. | | | | | |
| First cost. | Subsequent annual maintenance. | Deputy Commissioner. | Superintending Engineer. | Commissioner. | |
| 6 | 7 | 8 | 9 | 10 | 11 |
| Rs. | Rs. | | | | |
| 6,193 | | | | | |

## APPENDIX C.

*Statement showing Expenditure sanctioned and incurred on Archæological works during* 1912-13.

| No. | Work. | Sanctioned estimate for work. | Expenditure incurred during year. | Remarks. |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
| | MANDALAY DIVISION. | Rs. | Rs. A. P. | |
| 1 | Completion of the special repairs to the Palace Buildings, Mandalay. | 3,626 | 3,942 0 0 | Completed. Rs. 1,481 spent in 1911-12. |
| 2 | Earthquake damages to the Palace Buildings, Mandalay. | 237 | 240 0 0 | Completed. |
| 3 | Annual repairs to the Palace Buildings, Mandalay ... | 3,500 | 3,565 0 0 | |
| 4 | Annual repairs to *Pyatthats* on Fort walls, Mandalay... | 1,500 | 1,576 0 0 | |
| 5 | Annual repairs to tombs of ancient Kings and Queens of Burma. | 200 | 221 0 0 | |
| 6 | Annual repairs to the Salin Monastery, Mandalay ... | 100 | 96 0 0 | |
| 7 | Annual repairs to Taungthaman-Kyauktawgyi Pagoda at Amarapura. | 100 | 60 0 0 | |
| 8 | Earthquake damages to Taungthaman Kyauktawgyi, Amarapura. | 372 | 372 0 0 | Completed. |
| 9 | Annual repairs to Shwenandaw *kyaung*, Mandalay ... | 100 | 96 0 0 | |
| 10 | Annual repairs to Pangôn and Shwedaik, Amarapura | 100 | 100 0 0 | |
| 11 | Annual repairs to Thudama *kyaung* at Mandalay ... | 100 | 87 0 0 | |
| 12 | Annual repairs to Atumashi *kyaung*, Mandalay ... | 80 | 98 0 0 | |
| 13 | Annual repairs to Tawyagyaung Pagoda, Mandalay ... | 50 | 59 0 0 | |
| 14 | Annual repairs to tomb of King Mindon's mother at Amarapura. | 200 | 196 0 0 | |
| 15 | Annual repairs to Queen's Monastery, Mandalay ... | 100 | 96 0 0 | |
| 16 | Annual repairs to Taiktaw Monastery, Mandalay ... | 500 | 521 0 0 | |
| 17 | Special repairs to Kyaung U Pyatthat of Taiktaw Monastery, Mandalay. | 2,381 | 2,398 0 0 | Completed. |
| 18 | Annual repairs to Sangyaung and Mèdaw *kyaungs* at Amarapura. | 100 | 101 0 0 | |
| 19 | Special repairs to Pyatthat of Sangyaung Monastery, Mandalay. | 2,814 | 2,731 0 0 | Not completed. |
| 20 | Earthquake damages to Archæological buildings in the Mandalay Subdivision. | 177 | 177 0 0 | |
| | Total ... | 16,337 | 16,732 0 0 | |
| | SHWEBO DIVISION. | | | |
| 21 | Annual repairs to Tupayôn Pagoda at Sagaing ... | 150 | 156 0 0 | |
| 22 | Annual repairs to Tazaung and Bell at Mingun ... | 155 | 134 0 0 | |
| 23 | Annual repairs to Pondaw Paya at Mingun ... | 175 | 96 0 0 | |
| 24 | Annual repairs to Sinbyumè Pagoda at Mingun ... | 200 | 192 0 0 | |
| 25 | Annual repairs to Okkyaung, Ava ... ... | 250 | 151 0 0 | |
| 26 | Annual repairs to Watch Tower, Ava ... ... | 50 | 49 0 0 | |
| 27 | Clearing jungle around the pagodas at Tagaung, Ruby Mines District. | 240 | 240 0 0 | |
| | Total ... | 1,220 | 1,018 0 0 | |
| | Carried over ... | 17,557 | 17,750 0 0 | |

## APPENDIX C—concluded.

*Statement showing Expenditure sanctioned and incurred on Archæological works during* 1912-13—concld.

| No. | Work. | Sanctioned estimate for work. | Expenditure incurred during year. | Remarks. |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
| | | Rs. | Rs. A. P. | |
| | Brought forward ... | 17,557 | 17,750 0 0 | |
| | PAKÔKKU DIVISION. | | | |
| 28 | Wages to durwans, Pagan ... ... ... | 1,284 | 1,283 0 0 | |
| 29 | Annual repairs to Pagodas, Pagan ... ... | 2,000 | 1,632 0 0 | |
| 30 | Special repairs to Nathlaunggyaung temple, Pagan ... | 1,730 | 1,223 0 0 | Not completed |
| 31 | Continuation of the excavation of the Eastern Petleik Pagoda, Pagan. | 2,547 | 433 0 0 | Completed. |
| | Total ... | 7,561 | 4,571 0 0 | |
| | MEIKTILA DIVISION. | | | |
| 32 | Continuation of the conservation of the Shwezigôn Pagoda, Kyauksè. | 775 | 25 0 0 | Incurred on jungle clearing. |
| 33 | Conservation of the Shweyaungdaw Pagoda, Kyauksè | 331 | 35 0 0 | Incurred on jungle clearing; Rs. 287 spent in 1911-12. |
| 34 | Clearing jungle around Shweyaungdaw Pagoda, Kyauksè. | 100 | 100 0 0 | |
| 35 | Conservation of the Nandawye Pagoda, Kyauksè ... | 200 | 177 0 0 | Amount spent in clearing jungle on pagoda and platform. |
| | Total ... | 1,406 | 337 0 0 | |
| | SYRIAM DIVISION. | | | |
| 36 | Wages of care-taker to the old Portuguese Church, Syriam. | 144 | 144 0 0 | |
| | Total ... | 144 | 144 0 0 | |
| | THARRAWADDY DIVISION. | | | |
| 37 | Continuation of the conservation of the Bawbawgyi Pagoda, Hmawza. | 2,384 | 1,681 13 2 | |
| 38 | Improvements to Lemyethna, Bawbawgyi and Bebe Pagodas, Hmawza. | 392 | 390 0 0 | |
| 39 | Maintenance of Bebe and Lemyethna Pagodas, Hmawza | 16 | 16 0 0 | |
| 40 | Maintenance of Bawbawgyi Pagoda, Hmawza ... | 163 | 163 0 0 | |
| | Total ... | 2,955 | 2,250 13 2 | |
| | PEGU DIVISION. | | | |
| 41 | Annual repairs to Pâli Stone Shed, Pegu ... | 19 | 19 0 0 | |
| | Total ... | 19 | 19 0 0 | |
| | GRAND TOTAL ... | 29,642 | 25,071 13 2 | |

## APPENDIX D.

*Cost of the Archæological Survey, Burma, under the main heads of the Budget for* 1912-13.

| Main heads of budget. | Provision in budget for 1912-13. | Actual expenditure in 1912-13. | Balance remaining on 31st March 1913. | Remarks. |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
| | Rs. | Rs. A. P. | Rs. A. P. | |
| SALARIES. | | | | |
| *Officer.* | | | | |
| Superintendent, Archæological Survey (on leave). Officiating Superintendent, Archæological Survey. | 9,000 | 11,829 0 6 | ... | Excess due to leave allowance. |
| *Establishment.* | | | | |
| Architectural Surveyor ... | 1,800 | 1,800 0 0 | ... | |
| Clerks (three and one temporary) ... | 2,400 | 2,840 0 0* | ... | * Excess debited to allotment for the "Preservation of Archæological remains under "Supplies and Services." |
| Draftsman ... ... ... | 600 | 600 0 0 | ... | |
| Servants (three) ... ... ... | 504 | 422 0 0 | 82 0 0 | |
| Surveyor and four Chainmen (temporary) ... | ... | 420 7 3* | ... | |
| *Allowances.* | | | | |
| Travelling allowance of officer ... | 1,500 | 924 5 5 | 575 10 7 | |
| Travelling allowance of establishment ... | 1,500 | 1,254 9 0 | 245 7 0 | |
| *Supplies and Services.* | | | | |
| Preservation of Archæological Remains ... | 1,600 | 475 0 0 | 1,125 0 0 | |
| Purchase of photographs and photographic materials. | 1,000 | 689 8 0 | 310 8 0 | |
| Mandalay and Pagan Museums ... | 500 | 74 12 0 | 425 4 0 | |
| Archæological scholarship ... ... | 2,700 | ... | 2,700 0 0 | |
| *Contingencies.* | | | | |
| Service Postage and Telegram charges ... | 130 | 130 0 0 | ... | |
| Purchase of books and periodicals ... | 500 | 438 10 0 | 61 6 0 | |
| Rents, rates, and taxes ... ... | 960 | 960 0 0 | ... | |
| Conveyance of tents and ponies ... | 500 | ... | 500 0 0 | |
| Excavation charges ... ... | 1,000 | 198 0 0 | 802 0 0 | |
| Office expenses and miscellaneous ... | 2,806 | 2,008 10 0 | 797 6 0 | Recovered Rs. 71-12-0 from the sale of photographs, and Rs. 10-10-0 from the sale of catalogues of Mandalay and Pagan Museums, and of Coins in the Phayre Museum, Rangoon |
| Total ... | 29,000 | 25,064 14 2 | 7,624 9 7 | |
| *Deduct* probable savings ... | 400 | ... | ... | |
| | 28,600 | ... | ... | |

## APPENDIX E.

(*a*) *List of Drawings made by the Archæological Survey, Burma, during the year* 1912-13.

| Serial No. | Description of drawings. | Scale. | Locality. | Remarks. |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
| | *Plaques from the East Petleik Pagoda.* | | | |
| 267* | Bhojājāniya Jataka, 23 ... ... ... | | | |
| 268 | Fragment only. Name of Jataka missing ... | | | |
| 269 | Jhānasodhana Jataka, 134 ... ... ... | | | |
| 270 | Chandhābha Jataka, 135 ... ... ... | | | |
| 271 | Kāka Jataka, 146 ... ... ... | | | |
| 272 | Ekapaṇṇa Jataka, 149 ... ... ... | | | |
| 273 | Rājovāda Jataka, 151 ... ... ... | | | |
| 274 | Plaque much deteriorated, name missing ... | | | |
| 275 | Fragment only, name missing ... ... | | | |
| 276 | Fragment only, name missing ... ... | | | |
| | *Plaques from the West Petleik Pagoda.* | 1′ = 3″ | Pagan. | |
| 277 | Fragment only, name missing ... ... | | | |
| 278 | Sabbasāhā Jataka, 110 ... ... ... | | | |
| 279 | Dubbajja Jataka, 116 ... ... ... | | | |
| 280 | Vaṭṭaka Jataka, 118 ... ... ... | | | |
| 281 | Ampa Jataka, 124 ... ... ... | | | |
| 282 | Ghaṭassana Jataka, 133 ... ... ... | | | |
| 283 | Godha Jataka, 138 ... ... ... | | | |
| 284 | Ubhatobhatha Jataka, 139 ... ... ... | | | |
| 285 | Kāka Jataka, 140 ... ... ... | | | |
| 286 | Mahāgodha Jataka, 141 ... ... ... | | | |
| 287 | Virocha Jataka, 143 ... ... ... | | | |

* Numbering continued from previous report.

## APPENDIX E—continued.

(*b*) *List of Photographs taken by the Archæological Survey, Burma, during the year* 1912-13.

| Serial No. | Description of Photographs. | Size of Photographs. | Locality. | Remarks. |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
| 1054* | View of the models of the Mandalay Palace—from the East. | 12 inches by 10 inches ... | Mandalay. | |
| 1055 | View of the models of the Mandalay Palace—from the West. | Do. ... | Do. | |
| 1056 | Native gun-carriage now placed near the Western façade of the Palace Buildings. | Do. ... | Do. | |
| 1057 & 1058 | Native gun-carriage now placed near the Western façade of the Palace Buildings. | 8⅛ inches by 6½ inches ... | Do. | |
| 1059 & 1060 | Native gun-carriage now placed near the Eastern façade of the Palace Buildings. | Do. ... | Do. | |
| 1061 | Nyaung-gôn Pagoda ... ... ... | 12 inches by 10 inches ... | Nyaunggôn village, Mandalay. | |
| 1062 | Finds from the Nyaung-gôn Pagoda ... ... | Do. ... | Do. | |
| 1063 & 1064 | Finds from the Nyaung-gôn Pagoda ... ... | 8⅛ inches by 6½ inches ... | Do. | |
| 1065 | View of Kanhla Pagoda—from the South ... | Do. ... | Kanhla village, Pakôkku. | |
| 1066 | View of Kanhla Pagoda—from the West ... | Do. ... | Do. | |
| 1067 | View of Kanhla Pagoda—from South-West ... | Do. ... | Do. | |
| 1068 & 1069 | Paintings on the Walls of the Kanhla Pagoda ... | Do. ... | Do. | |
| 1070 | Paintings on the Walls of the Kanhla Pagoda ... | 6½ inches by 4⅝ inches ... | Do. | |
| 1071 | Gold scroll with inscription from the Kanhla Pagoda | 4⅛ inches by 2⅝ inches ... | Do. | |
| 1072 & 1073 | Finds from the Kanhla Pagoda ... ... | 8⅛ inches by 6½ inches ... | Do | |
| 1074 | Nathlaung-kyaung Temple before repairs—view from the East. | Do. ... | Pagan. | |
| 1075 | Nathlaung-kyaung Temple before repairs—view from the West. | Do. ... | Do. | |
| 1076 | Nathlaung-kyaung Temple before repairs—view from the North. | Do. ... | Do. | |
| 1077 | Nathlaung-kyaung Temple before repairs—view from the South. | Do. ... | Do. | |
| 1078 | Doorway showing the broken lintel on the East side of the Nathlaung-kyaung Temple. | Do. ... | Do. | |
| 1079 to 1089 | Figures of The Hindu Pantheon in the Nathlaung-kyaung Temple. | 6½ inches by 4⅛ inches ... | Do. | |
| 1090 to 1096 | Bronze figures of the Buddha from the Museum ... | Do. ... | Do. | |
| 1097 | A bronze dagoba from the Museum ... ... | Do. ... | Do. | |
| 1098 & 1099 | Figures of the Buddha, in wood, from the Museum | Do. ... | Do. | |
| 1100 & 1101 | Figures of the Buddha, in wood, from the Museum | 8⅛ inches by 6½ inches ... | Do. | |
| 1102 & 1103 | Figures of the Buddha (made of cloth) from the Museum. | 6½ inches by 4⅛ inches ... | Do. | |
| 1104 | *Tri múrti* from the Museum ... ... ... | Do. ... | Do. | |
| 1105 to 1121 | Votive tablets from the Museum ... ... | Do. ... | Do. | |
| 1122 to 1127 | Votive tablets from the Museum ... ... | 4½ inches by 2⅝ inches ... | Do. | |
| 1128 to 1130 | Paintings on the walls of the Kubyaukkyi Pagoda, Wetkyi-in village. | 8⅛ inches by 6½ inches ... | Do. | |
| 1131 to 1156 | Paintings on the walls of the Kubyaukkyi Pagoda, Wetkyi-in village. | 6½ inches by 4⅛ inches ... | Do. | |

* Numbering continued from previous report.

## APPENDIX E—concluded.

(*b*) *List of Photographs taken by the Archæological Survey, Burma, during the year* 1912-13—concld.

| Serial No. | Description of Photographs. | Size of Photographs. | Locality. | Remarks. |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
| 1157 | View of the Shwehmawdin Pagoda—from the East | 6½ inches by 4¾ inches ... | Hmawbi. | |
| 1158 | Details showing the mouldings of the Shwehmawdin Pagoda. | Do. ... | Do. | |
| 1159 | Figures of *Nats* ... ... ... ... | Do. ... | Do. | |
| 1160 & 1161 | Views of the Excavation site on the South of the Payagyi Pagoda. | 8½ inches by 6½ inches ... | Hmawza. | |
| 1162 & 1163 | Views of the site (No. 1160) showing the find spots | Do. ... | Do. | |
| 1164 to 1166 | Stone reliquary discovered at the above site ... | 6½ inches by 4¾ inches ... | Do. | |
| 1167 | Do. do. —showing the inscription below the neck (from an inked impression). | 8½ inches by 6½ inches ... | Do. | |
| 1168 | Do. do. —showing the inscription at the bottom. | 6½ inches by 4¾ inches ... | Do. | |
| 1169 | Do. do. (from an inked impression) ... | 8½ inches by 6½ inches ... | Do. | |
| 1170 to 1172 | Stone reliquary discovered in October 1912 at the site No. 1160. | 6½ inches by 4¾ inches ... | Do. | |
| 1173 | Stone reliquary—showing the inscription round the stone. | 8½ inches by 6½ inches ... | Do. | |
| 1174 & 1175 | Earthenware urn discovered at the site No. 1160 ... | 6½ inches by 4¾ inches ... | Do. | |
| 1176 | Do. do. —showing the inscription round the urn. | Do. ... | Do. | |
| 1177 to 1179 | Views of the excavation site at Sinyegôn on the East of the Payagyi Pagoda. | 8½ inches by 6½ inches ... | Do. | |
| 1180 | The Payagyi Pagoda ... ... ... | Do. ... | Do. | |
| 1181 | Do. —showing the East Porch ... | Do. ... | Do. | |
| 1182 | Do. —showing the terraces ... | Do. ... | Do. | |

## APPENDIX F.

### LIST OF PUBLICATIONS ISSUED DURING THE YEAR 1912-13.

*I.—Report.*

1. Annual Progress Report of the Superintendent, Archæological Survey, Burma, for the year ending 31st March 1912.

*II.—Contributions to the Annual Report of the Archæological Survey.*

PART I, 1911-12.

1. A brief resumé of the Conservation, Exploration and Research work and Epigraphy in the Burma Circle, 1911-12.

PART II, 1911-12.

1. Notes on Conservation in Burma.
2. Excavations at Hmawza in the Prome District.
3. Epigraphy.
4. A short note on the Hledauk Pagoda and its relics, Nyaung-gôn Village, Madaya Township, Mandalay.

*III.—Contribution to the Journal of the Burma Research Society.*

A note on Burmese Philology.

*IV.—Contribution to the Bulletin de l'Ecole française d'Extrême-Orient*

Inventaire des Inscriptions, pālies, sanskrites, môn et pyū de Birmanie.

## APPENDIX G.

*List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of.*

| Serial No. | Locality. | Inscribed object. | Dimensions. | Language and script. | Date. | Remarks. |
|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 1 | Payagyi Pagoda, Hmawza, Prome District, now in the Kyaukka Thein Monastery, Hmawza. | A stone reliquary ... | One line only inscribed round the stone. | Pyu ... | None ... | Estampages have been forwarded to Mr. C. O. Blagden, London. |
| 2 | Payagyi Pagoda, Hmawza, Prome District, now in the Kyaukka Thein Monastery, Hmawza. | Do. ... | Sixteen lines, inscribed at the bottom of stone No. 2. | Do. ... | Do. ... | Do. |
| 3 | Payagyi Pagoda, Hmawza, Prome District, now in the Kyaukka Thein Monastery, Hmawza. | Do. ... | One line only inscribed round the urn. | Do. ... | Do. ... | Do. |
| 4 | Payagyi Pagoda, Hmawza, Prome District, now in the Archæological Office, Mandalay. | An earthenware urn | One line only inscribed round the urn. | Do. ... | Do. ... | Do. |
| 5 | Khothamin Pagoda, Dabingan Village, Taungtha Township, Myingyan District. | Slab of stone ... | Twelve lines, the size of stone being 2 feet × 1 foot 6 inches. | Burmese | 1269A.D. | Records the construction of a cave and dedication of land to the Thukhamein Pagoda. |
| 6 | Minmyogon *Sima*, Yawe Village, Wundwin Township, Meiktila District. | Do. ... | Thirty lines, the size of stone being 4 feet 6 inches × 2 feet. | Do. ... | 1367A.D. | Records the consecration of *Sima* and dedication of land to the pagoda. |
| 7 | Kokkalu Pagoda, Shwegu Village, Wundwin Township, Meiktila District. | Do. ... | Fourteen lines, the size of stone being 2 feet 8 inches × 1 foot 7 inches. | Do. ... | 1515A.D. | Records the dedication of slaves to the pagoda. |
| 8 | Shwegu Pagoda, near Shwegu Village, Wundwin Township, Meiktila District. | Do. ... | Eleven lines, the size of stone being 3 feet 7 inches × 2 feet. | Do. ... | None ... | Do. |
| 9 | Shwegu Pagoda, near Shwegu Village, Wundwin Township, Meiktila District. | Do. ... | Twenty-three lines, the size of stone being 3 feet 2 inches × 1 foot 6 inches. | Do. ... | Do. ... | Do. |
| 10 | Shwemoktaw Pagoda, Magyisu Village, Padaung Township, Prome. | Do. ... | Fifty-seven lines, the size of stone being 4 feet × 2 feet 10 inches. | Do. ... | Do. ... | Records the consecration of *Sima* by the villagers of Nyaungbintha. |
| 11 | Found on the land of the Burma Oil Company, now placed inside the Portuguese Church, Syriam. | Do. ... | Six feet × 4 feet × 10 inches. | Do. ... | 1732A.D. | A tombstone. Records the death in 1732 of the mother of one Antonio Fernandes at the age of 48 at Syriam. |

## APPENDIX G—concluded.

*List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of*—concluded.

| Serial No. | Locality. | Metal. | Obverse. | Reverse. | Remarks. |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |
| | | | II.—Copper Plates. | | |
| 1 | Sagaing. Recommended for acquisition under the Treasure Trove Act for the Provincial Museum, Rangoon. | Copper ... | ... | ... | Five in number. Titles in Burmese given to the soldiers under the native regime in times of war. |
| | | | III.—Coins. | | |
| 1 | Bawbawgyi Pagoda, Hmawza, Prome District, now in the Archæological Office. | Silver ... | Same as the coins referred to in Appendix G to the Annual Report for the year 1910-11 (page 42). | ..... | Three coins. |
| 2 | Received from one Maung Po Lu of Myaukpyin quarter, Mandalay. | Copper ... | ၁၁၄၃ခုတိုတွင်ထပြည့်ကျော် ၁၄ ရက် (= 11th February 1781. | Only two fish visible. | Struck by King Bodawpaya (1781—1819 A.D.) |

## APPENDIX H.

*List of Public Libraries, etc., to which copies of the Reports of the Superintendent, Archæological Survey, Burma, are regularly supplied.*

### I.—COUNTRIES OUTSIDE INDIA.

#### UNITED KINGDOM.

(*a*) *Institutions.*

Aberdeen University Library, Aberdeen.
Royal Library, Windsor Castle, Berks.
Birmingham University Library.
Bendall Library, Cambridge.
Cambridge University Library, Cambridge.
National Library of Ireland, Leinster House, Kildare Street, Dublin.
Royal Irish Academy, 19, Dawson Street, Dublin.
Trinity College Library, Dublin.
Advocates' Library, Edinburgh.
Edinburgh University Library, Edinburgh.
Royal Society, Edinburgh.
Royal Scottish Museum, Edinburgh.
Society of Antiquaries of Scotland, National Museum of Antiquities, Queen Street, Edinburgh.
Glasgow University Library, Glasgow.
British Museum Library, Great Russell Street, Bloomsbury, London, W.C.
Folklore Society, 11, Old Square Lincoln's Inn, London, W.C.
Imperial Institute, London.
Library of the Oriental Department of the British Museum, London, W.C.
London University Library, Imperial Institute, London, S.W.
National Art Library, South Kensington Museum, London.
Royal Academy of Arts, Burlington House, Piccadilly, London, W.
Royal Anthropological Institute of Great Britain and Ireland, 50, Great Russell Street, London, W.C.
Royal Asiatic Society, 22, Albemarle Street, London, W.
Royal Colonial Institute, Northumberland Avenue, London, W.C.
Royal Institute of British Architects, 9, Conduit Street, Hanover Square, London, W.
Royal Society, Burlington House, Piccadilly, London, W.
Society of Antiquaries of London, Burlington House, Piccadilly, London, W.
Society for the Protection of Ancient Buildings, 10, Buckingham Street, Adelphi, London, W.C.
Society for the Promotion of Hellenic Studies, London.
Bodleian Library, Oxford.
Indian Institute, Oxford.
London Library, St. James's Square, London, S.W.

(*b*) *Officials.*

His Majesty's Secretary of State for India, India Office, London, S.W.
His Majesty's Under Secretary of State for India, India Office, London, S.W.
India Office Library, London, S.W.

(*c*) *Private Individuals.*

* Beveridge, H., Esq., I.C.S., (Retd.), Pitfold, Shottermill, Haslemere, Surrey.
Birdwood, Sir George M., K.C.I.E., c/o India Office, London.
* Blagden, C. O., Esq., Redcourt, Champion Hill, London, S.E.
* Burgess, Dr. James, C.I.E., Ph.D., 22, Seton Place, Edinburgh.
* Cousens, Mr. H., c/o Messrs. Grindlay & Co., Agents and Bankers, 54, Parliament Street, London.
* Curzon, Lord, 1, Carlton House Terrace, London, S.W.
* Fleet, Dr. J. F., C.I.E., Ph.D., 8, Leopold Road, Ealing, London, W.
* Grierson, Sir George, K.C.I.E., C.I.E., Ph.D., Rathfarnham Camberley, Surrey.
Hewett, Sir John Prescott, G.C.S.I., K.C.S.I., C.I.E., c/o Messrs. Cox & Co., 16, Charing Cross, London.
* Hoernle, Dr. A. F. R., C.I.E., 8, Northmoor Road, Oxford.
* Macdonell, Professor A. A., M.A., F.B.A., Ph.D., Boden Professor of Sanskrit, Oxford.

* Honorary correspondent of the Archæological Department.

## APPENDIX H—continued.

*List of Public Libraries, etc., to which copies of the Reports of the Superintendent, Archæological Survey, Burma, are regularly supplied*—continued.

### I.—COUNTRIES OUTSIDE INDIA—continued.

#### UNITED KINGDOM—*concluded.*

(*c*) *Private Individuals*—concluded.

* Pargiter, F. E., Esq., I.C.S. (Retd.), 12, Charlbury Road, Oxford.
* Rapson, Professor E. J., Professor of Sanskrit, 8, Mortimer Road, Cambridge.
* Rhys-Davids, Professor T. W., Pali Text Society, Harbor's Grange, Ashton-on-Mersey, Cheshire.
* Sewell, R., Esq., Mansfield Lodge, 4, Bristol Gardens, Roehampton, Surrey.
* Smith, V. A., Esq., I.C.S., 116, Banbury Road, Oxford.
* Temple, Sir Richard, Bart., C.I.E., The Nash, Worcester.
* Thomas, F. W., Esq., India Office Library, Whitehall, London, S. W.
* Waddell, Colonel L. A., C.B., C.I.E., The Deodars, Park Drive, Hampstead, London, N.W.

(*d*) *Newspapers and Periodicals.*

The Asiatic Quarterly Review, Oriental Institute, Woking.
The Athenæum, 11, Breams' Buildings, Chancery Lane, London, E.C.
The Daily News, 11, Queen Victoria Street, London, E.C.
The Daily Telegraph, 135, Fleet Street, London, E.C.
The Morning Post, 346, Strand, London, W.C.
The Saturday Review, 10, King Street, Covent Garden, London, W.C
The Spectator, Wellington Street, London, W.C.
The Standard, 102, Shoe Lane, London, E.C.
The Times, Printing House Square, London, E.C.

#### FRANCE.

(*a*) *Institutions.*

Bibliothèque Nationale, Paris.
Bibliothéque J. Doucet, 19, Rue Sponte in Paris.
Directeur Général de l'Union Coloniale Francaise, 44, Chaussée d'Antin, Paris.
The Ecole spéciale des Langues Orientales, Vivantas, Paris.
Institut de France, Paris.
Institut Ethnographique International de Paris, 28, Rue Bonaparte, Paris.
Musèe Guimet, 7, Place d'léna, Paris.
Revue Archéologique, 28, Rue Bonaparte, Paris.
Société Asiatique, 1, Rue de Seine, Paris.
University of Lyons.

(*b*) *Private Individuals.*

* Barth, Monsieur M. A., Membre del'Institut, 10, Rue Garanciere, Paris (VI$^{e}$ ).
* Finot, Monsieur L., 11, Rue Poussin, Paris (XVI$^{e}$ ).
* Foucher, Monsieur A., 16, Rue de Staël, Paris (XV$^{e}$ ).
* Sylvain Lévi, Professeur au Collége de France, Rue Guy-de-la-Brasse 9, Paris.
* Senaart, Mons. Em. 18, Rue François ler, Paris.

#### GERMANY.

(*a*) *Institutions.*

Königliche ...ür Völkerkunde, Berlin.
Königliche Preussische Akademie der Wissenschaften, Berlin.
Royal Library, Berlin.
Königliche Gesellschaft der Wissenschaften zu Göttingen, Göttingen, Germany.
Bibliothek der Deutschen Morgenländischen Gesellschaft, Halle (Saale), Germany.
Royal Library, Munich, Bavaria.

(*b*) *Private Individuals.*

* Francke, Dr. A. H., Ph.D., Niesky, Ober-Lansitz, Germany.
* Grünwedel, Professor Albert, Curator, Ethnological Museum, Berlin.
* Hultzsch, Dr. E., Ph.D., 78, Ludwig Wucherer Str., Halle (Saale), Germany.
* Lüders, Professor H., Ph.D., Professor of Sanskrit at the University of Berlin, Sybalstrasze 20, Charlottenburg, Berlin.
Scherman, Dr. Lucian, Editor, Orientalische Bibliographie, 18, Ungererstrasse, Munich, Bavaria.

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## APPENDIX H—continued.

*List of Public Libraries, etc., to which copies of the Reports of the Superintendent, Archæological Survey, Burma, are regularly supplied*—continued.

### I.—COUNTRIES OUTSIDE INDIA—continued.

#### AUSTRIA.

Hungarian Academy, Buda-Pesth.
Imperial Academy of Sciences, Vienna.

#### ITALY.

(*a*) *Institutions.*

R. Biblioteca Nazionale Centrale di Firenze, Italy.
Società Asiatica Italiana, Firenze, Italy.
Secretary, Rivista di Storia Antica, Padova, Italy.
American School of Classical Studies at Rome.
Biblioteca Nazionale, Vittorio Emanuele, Rome.
British School at Rome, Palazza Odescalchi, Piazza S. S. Apostoli, Rome.

(*b*) *Private Individuals.*

Suali, Professor Dr. L., University, Pavia.

#### SWITZERLAND.

* Berchem, Professor Dr. M. Van, Professor of Arabic, Geneva University, Switzerland, Geneva.
Rivett-Carnac, J. H., Esq., C.I.E., Schloss, Wildeck, Aargau, Switzerland.

#### HOLLAND.

(*a*) *Institutions.*

Koninklijke Akademie van Wetenschappen te Amsterdam, Holland.
Koninklijk Institunt van Nederlandsch Indië, The Hague, Holland.

(*b*) *Private Individuals.*

* Kern, Professor H., Utrecht, Holland.

#### RUSSIA.

(*a*) *Institutions.*

Imperial Academy of Sciences (for the Asiatic Museum), St. Petersburg, Russia.

(*b*) *Private Individuals.*

* D'Oldenburg, Professor H. C. Sergius, LL.D., Permanent Secretary and Member of the Imperial Academy of Sciences, St. Petersburg.

#### DENMARK.

National Museum, Copenhagen, Denmark.
Royal Library, Copenhagen, Denmark.

#### BELGIUM.

(*a*) *Institutions.*

Académie Royale d'Archéologie de Belgique, Anvers

(*b*) *Private Individuals.*

Poussin, Professor M., de la Vallée, Ghent.

#### SWEDEN.

University Library, Upsala, Sweden.

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## APPENDIX H—continued.

*List of Public Libraries, etc., to which copies of the Reports of the Superintendent, Archæological Survey, Burma, are regularly supplied*—continued.

### I.—COUNTRIES OUTSIDE INDIA—concluded.

#### NORWAY.

University Library, Christiana, Norway.
* Sten Konow, Professor, Ph.D., Villa Vaikuntha Bestum, Christiana, Norway.

#### GREECE.

British School at Athens, Greece.
La Société Archeologique d'Athènes, Athens, Greece.

#### JAPAN.

President, Asiatic Society of Japan, Tokio.
* Takakusu, Dr. J., Professor of Sanskrit, College of Letters, Imperial University, Tokio.

#### CHINA.

North China Branch of the Royal Asiatic Society, Shanghai.

#### PERSIAN GULF.

* Haig, Lieutenant-Colonel T. W., Political Agent, Kerman.

#### AMERICA.

(*a*) *Institutions.*

American Antiquarian and Oriental Journal, Chicago, U.S.A.
Field Museum of Natural History, Chicago, U.S.A.
American Oriental Society, 235, Bishop Street, New Haven, Conn., U.S.A.
Free Library of Philadelphia, U.S.A.
Secretary, National Museum, Washington, U.S.A.
Smithsonian Institution, Washington, D.C., U.S.A.
Secretary, American Philosophical Society, 104, South Fifth Street, Philadelphia, U.S.A.

(*b*) *Private Individuals.*

* Dr. C. R. Lanman, Harvard University, Cambridge, Massachusets, U.S.A.

#### SIAM.

Vajiranana National Library, Bangkôk.

#### BRITISH COLONIES.

* Archæological Commissioner for Ceylon, Anurâdha.
* Bell, H. C. P., Esq., Late Archæological Commissioner, Kandy, Ceylon.
Royal Asiatic Society, Ceylon Branch, Colombo.
The Museum, Canterbury, New Zealand.
Melbourne Library, Melbourne, Australia.
Librarian, Victoria Public Library, Perth, Western Australia.
Literary and Historical Society, Quebec, Canada.
University Library, Sydney, New South Wales.
Straits Branch, Royal Asiatic Society, Singapore.

#### FOREIGN COLONIES.

* Director of Archæology in Java, Batavia, Netherlands India.
Secretary, Bataviaasch Genootschap van Kunsten en Wetenschappen, Batavia.
Le Directeur de l'Institut Français d'Archéologie Orientale due Caire, Cairo, Egypt.
Librarian, Museum of Arabic Art, Cairo, Egypt.
His Excellency the Governor-General of Indo-China, c/o the Consul-General for France, Calcutta.
* Directeur de l'Ecole Française d'Extrême Orient, Hanoi, Indo-China.
Director, Ethnological Survey for the Philippine Islands, Department of Interior, Manila.

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APPENDIX H—continued.

*List of Public Libraries, etc., to which copies of the Reports of the Superintendent, Archæological Survey, Burma, are regularly supplied*—continued.

II.—INDIA.

(1) **Imperial.**

Imperial Library, Calcutta.
Indian Museum, Calcutta.
Officer in charge of the Records of the Government of India, Calcutta.
Department of Education Library, Delhi.
Central Library, Army Headquarters, Simla.
Consulting Architect to the Government of India, Public Works Department Secretariat.
Department of Education.
Department of Revenue and Agriculture.
Director-General of Archæology in India.
Government Epigraphist for India.
Horovitz, Dr. J., Epigraphist to the Government of India for Persian and Arabic Inscriptions, Muhammadan Anglo-Oriental College, Aligarh.
Private Secretary to His Excellency the Viceroy.
* Luard, Major C. E., on special duty under the Foreign Department.

(2) **Provincial**

MADRAS.

(*a*) *Institutions.*

The Government College, Kumbakonam.
Christian College Library, Madras.
Government Central Museum, Madras.
Pachaiyappa's College, Madras.
Presidency College, Madras.
Public Library, Madras.
School of Art, Madras.
Secretariat Library, Fort St. George.
University Library, Madras.
St. Aloysius College, Mangalore.
Noble College, Masulipatam.
The Sanskrit College, Mylapore.
The Government College, Rajahmundry.
The Teachers' College, Saidapet, Chingleput District.
St. Joseph's College, Trichinopoly.
S. P. G. College, Trichinopoly.
Maharajah's College, Trivandrum.
The Sanskrit College, Tiruvadi.
Maharajah's College, Vizianagram.

(*b*) *Officials.*

Superintendent, Archæological Survey, Southern Circle, Madras.
Assistant Archæological Superintendent for Epigraphy, Southern Circle, Ootacamund.

BOMBAY.

(*a*) *Institutions.*

Gujarat College, Ahmedabad.
Bombay Branch of the Royal Asiatic Society, Town Hall, Bombay.
Elphinstone College, Bombay.
Prince of Wales Museum, Bombay.
St. Xavier's College, Bombay.
Secretariat Library, Bombay.
School of Art, Bombay.
University Library, Bombay.
Wilson College, Bombay.
The College of Science, Poona.
Deccan College, Poona.
Fergusson College, Poona.

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## APPENDIX H—continued.

*List of Public Libraries, etc., to which copies of the Reports of the Superintendent, Archæological Survey, Burma, are regularly supplied*—continued.

### II.—INDIA—continued.

#### BOMBAY—*concluded.*

(*b*) *Officials.*

Private Secretary to His Excellency the Governor, Bombay.
Superintendent, Archæological Survey, Western Circle, Poona.

(*c*) *Private Individuals.*

* Sir R. G. Bhandarkar, K.C.I.E., Poona.
* Shams-ul-ulma Jivanji Jamshedji Modi, B.A., Honorary Secretary, Bombay Anthropological Society, Bombay.

#### BENGAL.

(*a*) *Institutions.*

Wesleyan Mission College, Bankura.
Barisal Public Library, Barisal.
Burdwan Raj Public Library, Burdwan.
Asiatic Society of Bengal, 57, Park Street, Calcutta
Bangabasi College, Calcutta.
Bengal Chamber of Commerce, Calcutta.
Bangiya Sahitya Parishad Sabha, Calcutta.
Bethune College, Calcutta.
Calcutta Historical Society, Calcutta.
Calcutta University Institute, College Square, Calcutta.
Chaitanya Library, 4/1, Beadon Street, Calcutta.
Church Mission Society, Calcutta.
Economic Museum, Calcutta.
Editor, Bengal Past and Present, Kidderpore Vicarage, Calcutta.
Goethals' Indian Library, 30, Park Street, Calcutta.
Government School of Art, Calcutta.
Library of the United Service Club, Calcutta.
L. M. S. College, Bhowanipore, Calcutta.
Mahabodhi Society, Baniapooker Lane, Calcutta.
Metropolitan Institution, Calcutta.
Presidency College Library, 1, College Square, Calcutta
Sanskrit College Library, 1, College Square, Calcutta.
Scottish Churches College, Calcutta.
Secretariat Library, Writers' Buildings, Calcutta.
University Library, The Senate House, Calcutta.
Hoogly College, Chinsura.
Chittagong College.
Beer Chandra Public Library at Comilla.
Dacca College.
Northbrook Hall Library, Dacca.
Provincial Library, Dacca.
Krishnagar College, Krishnagar.
Daulatpur Hindu Academy, Khulna
Midnapore College, Midnapore.
Narail Victoria College, Narail.
Rajshahi College, Rajshahi.
Rajshahi Archæological Society, Rajshahi.
Serampore College, Serampore.
Civil Engineering College, Sibpur.

(*b*) *Officials.*

Board of Examiners, Calcutta.
Superintendent, Archæological Survey, Eastern Circle, Calcutta.

(*c*) *Private Individuals.*

* Mahamahopadhaya Pandit Hara Prasad Sastri, 26, Pataldanga Street, Calcutta.
* Thibaut, Dr. G., C.I.E., D.Sc., Registrar, Calcutta University, Calcutta.

* Honorary correspondent of the Archæological Department.

## APPENDIX H—continued.

*List of Public Libraries, etc., to which copies of the Reports of the Superintendent, Archæological Survey, Burma, are regularly supplied*—continued.

### II.—INDIA—continued.

#### BIHAR AND ORISSA.

(*a*) *Institutions.*

Bihar National College, Bankipore.
Bihar and Orissa Secretariat Library.
Bihar School of Engineering, Bankipore.
Patna College, Bankipore.
Ravenshaw College, Cuttack.
St. Columba's College, Hazaribagh.

(*b*) *Officials.*

Assistant Superintendent, Archæological Survey, Eastern Circle, Bankipore.

#### UNITED PROVINCES.

(*a*) *Institutions.*

Agra College, Agra.
Palace Library of the Most Revd. the Archbishop at Agra
St. John's College, Agra.
Lyall Library, Aligarh.
M. A. O. College Library, Aligarh.
Christian College, Allahabad.
Muir Central College, Allahabad.
Panini Office, Allahabad.
Public Library, Allahabad.
Secretariat Library, Public Works Department, Allahabad.
University Library, Allahabad.
Carmichael Library, Benares.
Central Hindu College, Benares.
Queen's College, Benares.
Sanskrit College, Benares.
Christ's Church College, Cawnpore.
Canning College, Lucknow.
Provincial Museum Library, Lucknow.
Public Library, Lucknow.
Lyall Library, Meerut.
Archæological Museum, Muttra.
Thomason College, Roorkee.
All-India Moslem League, Lucknow.
Fyzabad Museum, Fyzabad.

(*b*) *Officials.*

District Engineer, Agra.
Executive Engineer, Agra.
Superintendent, Muhammadan and British Monuments, Northern Circle, Agra.

(*c*) *Private Individuals.*

* Venis, Dr. A., C.I.E., Principal, Queen's College, Benares.
* Burn, Hon'ble Mr. R., Chief Secretary to the Government, United Provinces.
Vost, Lieut.-Col. W., I.M.S., c/o the United Provinces Secretariat, Allahabad.

#### PUNJAB.

(*a*) *Institutions.*

Khalsa College, Amritsar.
Aitchison College, Lahore.
Central Training College, Lahore.
Dyal Singh College, Lahore.
Dayanand Anglo-Vedic College, Lahore.

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APPENDIX H—continued.

*List of Public Libraries, etc., to which copies of the Reports of the Superintendent, Archæological Survey, Burma, are regularly supplied*—continued.

II.—INDIA—continued.

PUNJAB—*concluded.*

(*a*) *Institutions*—concluded.

Forman Christian College, Lahore.
Government College Library, Lahore.
Islamia College Lahore.
Museum Library, Lahore.
Punjab Historical Society, Lahore.
Punjab Public Library, Lahore.
Secretariat Library, Public Works Department, Lahore.
University Library, Lahore.

(*b*) *Officials.*

Superintendent, Hindu and Buddhist Monuments, Northern Circle, Lahore.

DELHI.

Chief Commissioner, Delhi.
Museum, Delhi.
Public Library, Delhi.
St. Stephen's College, Delhi.

NORTH-WEST FRONTIER PROVINCE.

Peshawar Museum, Peshawar.
Secretariat Library, Peshawar.
Superintendent, Archæological Survey, Frontier Circle, Peshawar.

BURMA.

(*a*) *Institutions.*

Victoria Memorial Library, Bassein.
Myanma Awba Club, Kyaiklat, Pyapôn District.
Mandalay Public Library, Mandalay.
Buddhist Library, Ngathainggyaung, Bassein District.
Buddhist Propaganda Society, Pegu.
Young Men's Buddhist Association, Pegu
Baptist College, Rangoon.
Bernard Free Library, Rangoon.
Burma Research Society, Rangoon.
Cedi Yengana Association Library, Shwe Dagôn Pagoda, Rangoon.
Phayre Museum, Rangoon.
Rangoon College, Rangoon.
Rangoon Literary Society, Rangoon
Secretariat Library, Rangoon.
Soolay Pagoda Library, Rangoon.
Teachers' Institute, Rangoon.
Trustees of the Shwe Dagôn Pagoda, Rangoon.
Young Men's Christian Association, Rangoon.
Young Men's Buddhist Association, Rangoon.
Bengal Club, Rangoon.

(*b*) *Private Individuals.*

W. F. Noyce, Esq., Bar.-at Law, 68, Park Road, Pazundaung, Rangoon.
U Ba Shein, Registrar, Clerks and Servants' Registration Office, Rangoon.

ASSAM.

Cotton Library, Dhubri.
Cotton College, Gauhati.
Curzon Hall Library, Gauhati.
Government Library, Shillong.
Secretariat Library, Shillong.
Victoria Jubilee Library, Tezpur

## APPENDIX H—concluded.

*List of Public Libraries, etc., to which copies of the Reports of the Superintendent, Archæological Survey, Burma, are regularly supplied*—concluded.

### II.—INDIA—concluded.

#### CENTRAL PROVINCES.

(*a*) *Institutions.*

Public Library of Amraoti Town.
High School Committee, Balaghat.
Government College, Jubbulpore.
Training College, Jubbulpore.
Jaganath High School, Mandla.
Hislop College, Nagpur.
Morris College, Nagpur.
Museum Library, Nagpur.
Secretariat Library, Nagpur.
Victoria Technical Institute Library, Nagpur.
Public Library, Saugor.
Victoria Library, Seoni.

(*b*) *Private Individuals.*

* Pandit Hira Lal, Rai Bahadur, Extra Assistant Commissioner, Nagpur.

#### COORG.

The Chief Commissioner of Coorg's Library, Bangalore.

### NATIVE STATES.

#### MYSORE.

Archæological Superintendent, Mysore.
Central College, Bangalore.
His Highness the Maharaja of Mysore.
Indian Institute of Science, Bangalore.
Maharaja's College, Mysore.
* Narasimhachari, Mr. R. M. A., Officer in charge of Archæological Researches, Mysore.

#### HYDERABAD.

His Highness the Nizam's Minister, Hyderabad.
The Resident's Library, Hyderabad.

#### CENTRAL INDIA.

The Librarian, Dhar Museum Library, Dhar.
Library of the Agent to the Governor-General, Indore.
Public Works Secretary to the Hon'ble the Agent to the Governor-General, Central India.
Rajkumar College, Indore.

#### RAJPUTANA.

College Library, Ajmer.
Library of the Chief Commissioner and Agent to the Governor-General, Ajmer.
Rajputana Museum, Ajmer.
Colonel Sir S. S. Jacob, K.C.S.I., Jaipur.

#### BARODA.

Library of the Resident at Baroda.
His Highness the Gaekwar, Baroda.
Baroda Museum, Baroda.

#### KATHIAWAR.

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Sir Bhagwatsingji Library, Gondal (Kathiawar).
Watson Museum of Antiquities, Rajkot.

#### TRAVANCORE.

His Highness the Maharaja of Travancore.

#### GWALIOR.

Gwalior Durbar.

#### CHAMBA.

Bhuri Singh Museum, Chamba.

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